
TIGRE : REO.
ANIMALE DEL.
ADAm. VECCHIO.
FIGLIVOLO~ MERCE.
LEVANGELIO~ FATTO.
N'ESTAT
AGNELLO

The Collectes, Epistles, and Gospels, to be vsed at the celebration of the Lordes Supper and holy Communion through the yeere.

The first Sunday in Aduent.

The Collect.

ALmightie God, giue vs grace that we may cast away the workes of darkenesse, and put vpon vs the armour of light, nowe in the time of this mortall life (in the which thy sonne Iesus Christ came to visite vs in great humilitie) that in the last day, when he shall come againe in his glorious maiestie, to iudge both the quicke and the dead, we may rise to the life immortall, through him who liueth and raigneth with thee and the holy ghost, nowe and euer, Amen.

The Epistle.

8.

OWe nothing to any man, but this, that ye loue one another: For he that loueth another, fulfilleth the lawe. For these commaundementes, Thou shalt not committe adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt beare no false witnesse: Thou shalt not lust, and so foorth: if there be any other commaundement, it is all comprehended in this saying,

ſaying, namely, Loue thy neyghbour as thy ſelfe. Loue hurteth not his neighboꝛ: Therefoꝛe is loue the fulfilling of the lawe. This alſo wee knowe the ſeaſon, howe that it is time that wee ſhould now awake out of ſleepe: foꝛ nowe is our ſaluation neerer, then when we beleeued. The night is paſſed, the day is come nie. Let vs therefoꝛe caſt away the deedes of darkeneſſe, and let vs put on the armour of light. Let vs walke honeſtly, as it were in the day light, not in eating and dꝛinking, neither in chambꝛing & wantonneſſe, neyther in ſtrife and enuying. But put ye on the Loꝛd Ieſus Chꝛiſt, and make not pꝛouiſion foꝛ the fleſh, to fulfill the luſtes of it. Rom.

The Goſpell.

AND when they dꝛewe nigh vnto Hieruſalem, and were come to Bethphage vnto mount Oliuet, then ſent Ieſus two of his diſciples, ſaying vnto them, Goe into the towne that lyeth ouer agaynſt you, and anon ye ſhall finde an Aſſe bound, and a colt with her, looſe them, and bꝛing them vnto me. And if any man ſay ought vnto you, ſaye ye, The Loꝛde hath neede of them: and ſtraightway hee will let them goe. All this was done, that it might bee fulfilled which was ſpoken by the Pꝛophet, ſaying, Tell ye the daughter of Sion, Ma.

Behold, thy King cõmeth vnto thee meeke, sitting vpon an Asse, and a Colt the foale of the Asse vsed to the yoke. The Disciples went, and did as Iesus commaunded them, and broughe the Asse and the Colt, and put on them their clothes, and set him thereon. And many of the people spred their garmentes in the waye: other cutte downe braunches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying, Hosanna to the sonne of Dauid: Blessed is hee that commeth in the name of the Lorde, Hosanna in the highest. And when hee was come to Hierusalem, all the Citie was moued, saying, Who is this? and the people sayde, This is Iesus the Prophet of Nazareth, a Citie of Galilee. And Iesus went into the Temple of God, and cast out all them that solde and bought in the temple, and ouerthrewe the tables of the money chaungers, & the seates of them that sold Doues, and saide vnto them, It is written, My house shalbe called the house of prayer, but yee haue made it a denne of theeues.

The second Sunday in Aduent, The Collect.

BLessed Lorde, which hast caused all holye Scriptures to bee written for our learning, graunt

graunt vs that we may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy worde, we may embrace, and euer holde fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ, Amen.

The Epistle.

WHat so euer thinges are written afore- Rom.
time, they are written for our learning, that we thorowe patience and comfort of the scriptures, might haue hope. The God of patience and consolation, graunt you to bee like minded one towardes another, after the ensample of Christ Iesu, that ye all agreeing together, may with one mouth praise God the father of our Lord Iesus Christ. Wherefore receiue ye one another, as Christ receiued vs, to the prayse of God. And this I say, that Iesus Christ was a minister of the circumcision for the trueth of God, to confirme the promises made vnto the fathers: and that the Gentiles might prayse God for his mercie, as it is written: For this cause I will prayse thee among the Gentiles, and sing vnto thy name. And againe he saith, Reioyce ye Gentiles with his people. And agayne, Prayse the Lorde all ye Gentiles, and laude him all ye nations together.

gether. And agayne Esay sayth, There shalbe the roote of Jesse, and he that shal rise to raigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that ye may be rich in hope, through the power of the holy ghost.

The Gospell.

21.25 There shall be signes in the Sunne, and in the Moone, & in the Starres, and in the earth, the people shall be at their wittes end through despaire. The sea and the water shal roze, and mens hearts shal fayle them for feare, and for looking after those thinges which shall come on the earth: For the powers of heauen shall moue. And then shal they see the sonne of man come in a cloude with power and great glorie. When these things begin to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And hee shewed them a similitude: Beholde the figge tree, and all other trees, when they shoote forth their buddes, ye see and knowe of your owne selues, that sommer is then nigh at hande. So likewise ye also (when ye see these thinges come to passe) bee sure that the kingdome of God is nygh. Uerely I say vnto you, this generation shall not passe, till all bee fulfilled. Heauen and

earth

earth shall passe, but my wordes shall not passe.

The third Sunday in Aduent.

The Collect.

LOrde we beseech thee giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Iesus Christ.

The Epistle.

LEt a man this wise esteeme vs, euen as the ministers of Christ, and Stewardes of the secrets of God. Furthermore it is required of the stewards, that a man be found faithfull. With me it is but a very small thing, that I should be iudged of you, eyther of mans iudgement; no, I iudge not mine owne selfe, for I knowe nought by my selfe, yet am I not thereby iustified, it is the Lorde that iudgeth mee. Therefore iudge nothing before the time, vntill the Lorde come, which will lighten things that are hid in darkenes, and open the counsailes of the heartes, and then shall euery man haue praise of God. 1. Cor

The Gospell.

WHen Iohn, being in prison, heard the workes of Christ, he sent two of his disciples, and saide vnto him, Art thou he that shall come, or shall we looke for another? Iesus answered Mat.

swered and said vnto them, Goe and shew John
againe what ye haue heard and seene: The
blinde receiue their sight, the lame walke, the le-
pers are clensed, and the deafe heare, the dead
are rayſed vp, and the poore receiue the glad ti-
dings of the Gospell: and happy is he that is not
offended by me. And as they departed, Jesus
began to say vnto the people concerning John,
11 What went ye out into the wildernesse for to
see? A reede that is shaken with the winde? Or
what went ye out for to see? A man clothed in
soft rayment? Behold, they that weare soft clo-
thing, are in kings houses. But what went ye
out for to see? A Prophet? Verely I say vnto
you, and more then a Prophet. For this is he of
whome it is written, Beholde, I sende my mes-
senger before thy face, which shall prepare thy
way before thee.

The fourth Sunday in Aduent.

The Collect.

LOrde raise vp, we pray thee, thy power, and
come among vs, and with great might suc-
cour vs, that whereas through our sinnes and
wickednes we be sore let and hindered, thy boun-
tifull grace and mercie, through the satisfaction
of thy sonne our Lord, may speedily deliuer vs:
to whome with thee and the holy Ghost, be ho-
nour and glory worlde without ende.

The

The Epistle.

REioyce in the Loyde alway, and againe I say reioyce. Let your softnes be knowen to all men, the Loyde is euen at hande. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifest vnto God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your heartes, and mindes, through Christ Iesu. Phil.

The Gospel.

THis is the record of Iohn, when the Iewes sent Priests and Leuites from Ierusalem, to aske him, What art thou? And he confessed, and denied not, and saide plainely, I am not Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou the Prophet? and he answered, No. Then saide they vnto him, What art thou, that we may giue an answere vnto them that sent vs? What sayest thou of thy selfe? He said, I am the voyce of a cryer in the wildernesse: Make straight the way of the Loyde, as said the Prophet Esai. And they which were sent, were of the Pharisees, and they asked him, and said vnto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you, whome ye knowe not, Iohn.

he it is, which though he came after me, was before me, whose shoe latchet I am not worthie to vnloose. These things were done at Bethabara beyonde Iordane, where Iohn did baptize.

On Christmas day.

The Collect.

ALmightie God, which hast giuen vs thy onely begotten sonne, to take our nature vpon him, and this day to be borne of a pure virgin, graunt that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy holy spirit, through the same our Lord Iesus Christ, who liueth and raigneth with thee and the holy Ghost, nowe and euer, Amen.

The Epistle.

1.1. GOD in times past diuersly and many wayes spake vnto the fathers by Prophets: but in the last dayes hee hath spoken to vs by his owne sonne, whome he hath made heire of all things, by whome also he made the worlde. Which (sonne) being the brightnesse of his glory, and the very image of his substance, ruling all things with the worde of his power, hath by his owne person purged our sinnes, and sitteth on the right hande of the maiestie on high, being so much more excellent

then

Steuen, who prayed for his persecutours, to thee which &c.

Then shall followe the Collect of the Natiuitie, which shalbe saide continually vnto Newe yeeres day.

The Epistle.

AND Steuen, being full of the holy ghost, Ac
looked vp stedfastly with his eyes into heauen, and sawe the glory of God, and Jesus standing on ỳ right hande of God, and sayde, Beholde, I see the heauens open, and the sonne of man standing on the right hande of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses laide downe their clothes at a young mans feete, whose name was Saul. And they stoned Steuen, calling on, and saying, Lorde Jesu receiue my spirite. And hee kneeled downe, and cryed with a loude voyce, Lorde, lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe.

The Gospell.

BEholde, I sende vnto you Prophetes, and wise men, and Scribes, and some of them shall ye kill and crucifie, and some of them shall ye scourge in your Synagogues, and Mat.

persecute them from citie to citie, that vpon you may come all the righteous bloode which hath bene shed vpon the earth, from the blood of righteous Abel, vnto the blood of Zacharias ỹ sonne of Barachias, whom ye slue betweene the Temple and the altar. Verily I say vnto you, al these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, howe often would I haue gathered thy children together, euẽ as the Henne gathereth her Chickins vnder her winges, and ye would not? Behold, your house is left vnto you desolate. For I say vnto you, Ye shall not see me henceforth, till that yee say, Blessed is hee that commeth in the name of the Lorde.

Saint Iohn Euangelistes day.

The Collect.

MErcifull Lorde, we beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by ỹ doctrine of thy blessed Apostle and Euangelist Iohn, may attayne to thy euerlasting giftes, through Iesus Christ our Lord, Amen.

The Epistle.

1 Iohn 1.1. THat which was from the beginning, which wee haue heard, which wee haue seene with our

our eyes, which we haue looked vpon, and our handes haue handled of the word of life. And the life appeared, and we haue seene, and beare witnes, and shewe vnto you that eternall life, which was with the father, & appeared vnto vs. That which we haue seene and heard, declare we vnto you, that ye also may haue fellowship with vs, & that our fellowship may be with the father, and his sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioye may be full. And this is the tidings which wee haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all. If we say we haue fellowshippe with him, and walke in darkenesse, we lie, & doe not the trueth. But and if we walke in light, euen as he is in light, then haue we fellowship with him, and the blood of Iesus Christ his sonne cleanseth vs from all sinne. If we say we haue no sinne, we deceiue our selues, and the trueth is not in vs. If we knowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a lyer, and his worde is not in vs.

The Gospel.

21.19 IEsus sayde vnto Peter, Followe thou me. Peter turned about, and sawe the disciple whome Iesus loued, following (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) When Peter therefore sawe him, he said to Iesus, Lord, what shall he here doe? Iesus saide vnto him, If I will haue him to tary till I come, what is that to thee? Followe thou me. Then went this saying abroade among the brethren, that that disciple shoulde not die: Yet Iesus said not to him, He shall not die: but, If I will that he tary till I come, what is that to thee? The same disciple is he that testifieth of these things, and wrote these thinges, and we knowe that his testimonie is true. There are also many other things which Iesus did, the which if they should be written euery one, I suppose the worlde coulde not conteine the bookes that should be written.

The Innocents day.

The Collect.

ALmightie God, whose praise this day the yong innocents thy witnesses haue confessed and shewed foorth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith

which

which with our tongues we do confesse, through Jesus Christ our Lord.

The Epistle.

I Looked, and loe, a Lambe stood on the mount Sion, and with him an hundreth fourty and foure thousand, hauing his name and his fathers name written in their foreheades. And I heard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder. And I heard the voyce of harpers, harping with their harpes. And they sung as it were a newe song before the seate, and before the foure beastes and the Elders, and no man coulde learne the song, but the hundred fourtie & foure thousand which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These followe the Lambe whersoeuer he goeth. These were redeemed from mē, being the first fruits vnto God, & to the Lambe, and in their mouthes was founde no guile, for they are without spot before the throne of God. Ap

The Gospel.

THe angell of the Lord appeared vnto Ioseph in a sleepe, saying, Arise and take the childe and his mother, and flee into Egypt, and tarie thou there till I bring Ma

thee word. For it will come to passe, that Herode shall seeke the childe to destroy him. So when he awoke, he tooke the childe and his mother by night, and departed into Egypt, and was there vnto the death of Herode, that it might be fulfilled which was spoken of the Lorde by the Prophet, saying, Out of Egypt haue I called my sonne. Then Herode, when he sawe that hee was mocked of the wise men, was exceeding wroth, and sent foorth men of warre, and slewe all the children that were in Bethlehem, and in all the coastes (as many as were two yeeres olde, or vnder) according to the time, which he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremie, where as he sayde, In Rama was there a voyce heard, lamentation, weeping, and great mourning: Rachel weeping for her children, and would not be comforted, because they were not.

The Sunday after Christmas day.

The Collect.

ALmightie God, which hast giuen vs thy onely begotten sonne to take our nature vpon him, and this day to be borne of a pure Virgin: graunt that we, being regenerate and made thy children by adoption and grace, may daily be re-

nued by thy holy Spirite, through the same our Lord Jesus Christ, who liueth and raigneth, &c.

The Epistle.

AND I say, that the heire (as long as he is a childe) differeth not from a seruant, though he be Lorde of all: but is vnder tutors and gouernours, vntill the time that the father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the worlde: but when the time was full come, God sent his Sonne, made of a woman, and made bonde vnto the lawe, to redeeme them which were bonde vnto the lawe, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spirite of his sonne into our hearts, which cryeth Abba, father. Wherefore nowe thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heyre of God through Christ. Ga

The Gospell.

THis is the booke of the generation of Jesus Christ, the sonne of Dauid, the sonne of Abraham: Abraham begate Isahac, Isahac begate Jacob, Jacob begate Judas, and his brethren, Judas begate Phares Ma

and Zaram, of Thamar, Phares begate Esrom, Esrom begate Aram, Aram begate Aminadab, Aminadab begate Naasson, Naasson begate Salmon, Salmon begate Boos, of Rahab, Boos begate Obed, of Ruth, Obed begate Jesse, Jesse begate Dauid the king, Dauid the king begate Salomon, of her that was the wife of Uri, Salomon begate Roboam, Roboam begat Abia, Abia begat Asa, Asa begate Josaphat, Josaphat begate Joram, Joram begate Osias, Osias begat Joatham, Joatham begat Achas, Achas begate Ezechias, Ezechias begate Manasses, Manesses begate Amon, Amon begate Josias, Josias begate Jechonias and his brethren, aboute the time that they were caried awaye to Babilon: and after they were brought to Babilon, Jechonias begate Salathiel, Salathiel begate Zorobabel, Zorobabel begate Abiud, Abiud begate Eliachim, Eliachim begate Azor, Azor begate Sadoc, Sadoc begat Achin, Achin begat Eliud, Eliud begate Eleazar, Eleazar begate Matthan, Matthan begate Jacob, Jacob begate Joseph the husbande of Marie, of whome was borne Jesus, euen he that is called Christ. And so al the generations from Abraham to Dauid, are xiiii. generations. And from Dauid vnto the captiuitie of Babylon, are xiiii. generations. And from the captiuitie

of

of Babylon vnto Christ, are xiiii. generations.

The byrth of Jesus Christ was on this wise. When his mother Marie was maryed to Joseph (before they came to dwell together) shee was founde with childe by the holy ghost. Then Joseph her husbande (because hee was a righteous man, and would not put her to shame) was minded priuily to depart from her. But whyle he thus thought, beholde, the angell of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Marie thy wife, for that which is conceiued in her, commeth of the holy ghost. She shal bring forth a sonne, and thou shalt call his name Jesus: for he shal saue his people from their sinnes. All this was done, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Beholde, a maide shalbe with childe, and shall bring forth a sonne, and they shall call his name Emmanuel which if a man interprete, is as much to say, as God with vs. And Joseph, as soone as he awoke out of sleepe, did as the Angell of the Lord had bidden him. And he tooke his wife vnto him, and knewe her not, till she had brought forth her first begotten sonne, and called his name Jesus.

The

The Collect.

ALmightie God, which madest thy blessed sonne to be circumcised, and obedient to the lawe for man: Graunt vs the true circumcision of the spirite, that our hearts & all our members being mortified from al worldly & carnal lustes, may in all things obey thy blessed will, through the same thy sonne Jesus Christ our Lord.

The Epistle.

BLessed is that man to whome the Lord will not impute sinne. Came this blessednesse then vpon the vncircumcision, or vpon the circumcision also? For we saye, that fayth was reckened to Abraham for righteousnesse. Howe was it then reckened? When he was in the circumcision, or when hee was in the vncircumcision? Not in time of circumcision, but when he was yet vncircumcised. And he receyued the signe of circumcision, as a seale of the righteousnesse of fayth, which he had yet being vncircumcised, that he should be the father of all them that beleeue, though they bee not circumcised, that righteousnesse might be imputed to them also, and that he might be the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the fayth that was in our father

Abra-

Abraham before the time of Circumcision. For the promise (that he shoulde be heire of the world) happened not to Abraham, or to his seede through the lawe, but through the righteousnes of faith. For if they which are of the Lawe bee heyres, then is faith but vaine, and the promise of none effect.

The Gospell.

AND it fortuned, as soone as the Angels were gone away from the shepherdes into heauen, they saide one to another, Let vs goe euen nowe vnto Bethlehem, and see this thing ẏ we heare say is happened, which the Lorde hath shewed vnto vs. And they came with haste, and founde Marie and Joseph, and the babe layde in a maunger. And when they had seene it, they published abroade the saying that was tolde them of that childe. And all they that heard it, wondered at those thinges which were tolde them of the shepheardes. But Marie kept all those sayings, & pondered them in her heart. And the shepheardes returned, praising and lauding God for all the things that they had heard and seene, euen as it was tolde vnto them. And when the eight day was come, that the childe should be circumcised, his name was called Jesus, which was named of the Angell before he was conceiued in the wombe. *Luke. 2*

If

If there be a Sunday betweene the Epiphanie and the Circumcision, then shall be vsed the same Collect, Epistle, and Gospell, at the Communion, which was vsed vpon the day of Circumcision.

The Epiphanie.

The Collect.

O GOD, which by the leading of a starre, diddest manifest thy onely begotten sonne to ỹ Gentiles, mercifully graunt, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ, our Lord, Amen.

The Epistle.

Ephe. 3. FOr this cause I Paul am a prisoner of Iesus Christ for you Heathen, if yee haue heard of the ministration of the grace of God, which is giuen me to youward. For by reuelation shewed he the mysterie vnto me, as I wrote afore in fewe wordes, whereby when ye reade, ye may vnderstande my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is nowe declared vnto his holy Apostles and Prophets by the spirit, that the Gentiles shoulde be inheritours also, & of the same body, & partakers of his promise of Christ, by the meanes of the Gospell, whereof I am made a minister, ac-

cording

cording to the gift of the grace of God, which is giuen vnto me, after the working of his power. Vnto me the least of all saintes is this grace giuen, that I should preach among the Gentiles, the vnsearcheable riches of Christ, and to make al men see what the felowship of the mysterie is, which from the beginning of the world hath bin hid in God, which made all things through Iesus Christ, to the intent that nowe vnto the rulers and powers in heauenly thinges, might be knowen by the congregation the manifold wisdome of God, according to the eternall purpose, which he wrought in Christ Iesu our Lorde, by whome we haue boldnesse and entrance, with the confidence which is by the faith of him.

The Gospel.

WHen Iesus was borne in Bethlehem, a citie of Iurie, in the time of Herode the king, beholde, there came wise men from the East to Ierusalem, saying, Where is he that is borne King of the Iewes? For we haue seene his starre in the East, & are come to worship him. When Herode the king had heard these thinges, he was troubled, and all the citie of Hierusalem with him. And when he had gathered all the chiefe Priests & Scribes of the people together, he demanded *Mat.*

of

of them where Christ should be borne. And they sayde vnto him, At Bethlehem in Iurie. For thus it is written by the Prophete, And thou Bethlehem in the lande of Iurie, art not the least among the princes of Iuda: for out of thee shall come vnto me the Captaine that shall gouerne my people Israel. Then Herod (when he had priuily called the wise men) he enquired of them diligently what time the starre appeared. And he bade them goe to Bethlehem, and sayde, Goe your way thither, and search diligently for the childe: and when ye haue founde him, bring me worde againe, that I may come and worshippe him also. When they had heard the king, they departed, and loe, the starre which they saw in the East, went before them, till it came and stoode ouer the place wherein the childe was. When they sawe the starre, they were exceeding glad, and went into the house, and founde the childe with Marie his mother, & fell downe flat, and worshipped him, & opened their treasures, & offered vnto him giftes, golde, frankincense, and myrrhe. And after they were warned of God in sleepe, (that they should not goe againe to Herode,) they returned into their owne countrey another way.

The

The Collect.

LOrde wee beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue & knowe what thinges they ought to doe, and also haue grace & power faithfully to fulfil the same, through Iesus Christ our Lord, Amen.

The Epistle.

IBeseeche you therefore brethren, by the mercifulnesse of God, that yee make your bodyes a quicke sacrifice, holy and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this worlde: but bee yee changed in your shape by the renuing of your minde, that ye may proue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto me giuen is) to euery man among you, that no man stande high in his owne conceite, more then it becommeth him to esteeme of him selfe: but so iudge of himselfe, that hee bee gentle and sober, according as God hath dealt to euery man the measure of faith. For as wee haue manie members in one bodie, & all members haue not one office: so wee being many, are one body in Christ, and euery man among our selues one anothers members. Rom.

The Goſpell.

THe father and mother of Jeſus went t
Hieruſalem after the cuſtome of the feaſ
day. And when they had fulfilled th
dayes, as they returned home, the child
Jeſus abode ſtill in Hieruſalem, and his father
and mother knewe not of it: but they ſuppoſing
him to haue beene in the company, came a daye
iourney, and ſought him among their kinſfolk
and acquaintance. And when they founde him
not, they went backe agayne to Hieruſalem, and
ſought him. And it fortuned that after three
dayes they founde him in the temple, ſitting in
the middes of the Doctours, hearing them, and
aſking them. And all that heard him, were aſto
nied at his vnderſtanding and anſweres. And
when they ſawe him, they marueyled. And his
mother ſayde vnto him, Sonne, why haſt thou
thus dealt with vs? Beholde, thy father and I
haue ſought thee ſorowing. And hee ſayde vnto
them, How came happened it that ye ſought me?
Wiſt ye not that I muſt goe about my fathers
buſineſſe? And they vnderſtoode not that ſay
ing which he ſpake vnto them. And he went
downe with them, and came to Nazareth, and
was obedient vnto them: But his mother kept
all theſe ſayings together in her heart. And Je
ſus

lus prospered in wisdome & age, and in fauour with God and men.

The ii. Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting God, which doest gouerne all things in heauen and earth, mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

SEeing that wee haue diuers giftes, according to the grace that is giuen vnto vs, if a man haue the gift of prophecie, let him haue it, that it be agreeing to the faith. Let him that hath an office, wayte on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him do it with singlenesse. Let him that ruleth, doe it with diligence. If any man shewe mercie, let him doe it with cheerefulnesse. Let loue bee without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Bee kinde one to another, with brotherly loue. In giuing honour, go one before another. Be not slouthfull in the businesse which you haue in hand, be feruent in spirite, applie your selues to the time, reioyce in hope, be patient in tribulation, continue in

Rom.

distribute vnto the necessitie of the Saintes, be ready to harbour, blesse them which persecute you, blesse, I say, and curse not. Be mery with them that are mery, weepe with thē that weepe. Be of like affection one towardes another. Bee not high minded, but make your selues equall to them of the lower sort.

The Gospell.

AND the third daye was there a marriage in Cana, a citie of Galilee, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the marriage. And when the wine fayled, the mother of Jesus sayde vnto him, They haue no wine. Jesus sayd vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother sayde vnto the ministers, Whatsoeuer hee saieth vnto you, doe it. And there were standing there sixe water pottes of stone, after the maner of purifying of the Jewes, conteyning two or three fyrkins a piece. Jesus sayde vnto them, Fyll the water pottes with water. And they filled them vp to the brimme. And he sayd vnto them, Drawe out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knewe not whence it was

(but

(but the ministers which drew the water, knew) he called the bridegrome, and said vnto him, Euery man at the beginning doeth set forth good wine, and when men be drunke; then that which is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Jesus in Cana of Galile, and shewed his glorie, and his disciples beleeued on him.

The iii. Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting God, mercifully looke vpon our infirmities, and in all our daungers and necessities, stretch forth thy right hande to helpe & defend vs, through Christ our Lorde.

The Epistle.

BE not wise in your owne opinions. Recompense to no man euill for euill. Prouide aforehande thinges honest, not onely before God, but also in the sight of all men. If it be possible (as much as is in you) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, sayeth the Lorde. Therefore if thine enemie hunger, feede him: if he thirst, giue him drinke: For in so doing, thou shalt heape *Rom.*

coales of fire vpon his head. Be not ouercome of euill, but ouercome euill with goodnesse.

The Gospel.

WHen he was come downe from the mountaine, much people followed him. And behold, there came a leper, and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Iesus put foorth his hande, and touched him, saying, I will, be thou cleane: and immediately his leprosie was clensed. And Iesus saide vnto him, Tell no man, but goe and shewe thy selfe to the Priest, and offer the gift (that Moses commanded to be offered) for a witnesse vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lieth at home sicke of the palsie, and is grieuously payned. And Iesus saide, when I come vnto him, I will heale him. The Centurion answered, and saide, Syr, I am not worthie that thou shouldest come vnder my roofe, but speake the worde onely, and my seruant shall be healed: For I also my selfe am a man subiect to the authoritie of an other, and haue souldiers vnder me, and I say to this man, Goe, and he goeth: & to another man, Come, and he commeth: and

to

to my seruant, Doe this, and he doeth it. When Iesus heard these wordes, he maruey̆led, and said to them that followed him, Verely I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East and West, and shal rest with Abraham, Isahac, and Iacob, in the kingdome of heauen. But the children of the kingdome shall be cast out into vtter darkenesse, there shall be weeping and gnashing of teeth. And Iesus said vnto the Centurion, Goe thy way, and as thou beleeuest, so be it vnto thee. And his seruant was healed in the selfe same houre.

The iiii. Sunday after the Epiphanie.

The Collect.

GOd which knowest vs to be set in the mids of so many and great dangers, that for mãs frailenesse we can not alwayes stande vpryghtly: Graunt to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe we may well passe and ouercome, through Christ our Lord.

The Epistle.

LEt euery soule submitte him selfe vnto the authoritie of the higher powers: For there is no power but of God. The powers that be, are ordeined of God. Whosoeuer Rom.

therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receiue to them selues damnation. For rulers are not fearefull to them that doe good, but to them that do euill. Wilt thou be without feare of the power? doe well then, and so shalt thou be praysed of the same: for he is the minister of GOD for thy wealth. But if thou doe that which is euill, then feare: for he beareth not the swoorde for nought: For he is the minister of God, to take vengeance on them that doe euill. Wherefore yee must needes obey, not onely for feare of vengeance, but also because of conscience, & euen for this cause pay ye tribute. For they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duetie: tribute, to whom tribute belongeth: custome, to whome custome is due: feare, to whome feare belongeth: honor, to whome honor pertaineth.

The Gospel.

23. AND when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, in so much as the ship was couered with waues, but he was a sleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, wee perish. And he sayde vnto them, Why are ye fearefull,

fearefull, O ye of litle faith? Then he arose, and rebuked the windes, & the sea, and there folowed a great calme. But the men maruailed, saying, What maner of man is this, that both windes & sea obey him? And when hee was come to the other side, into the countrey of the Gergesites, there mette him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And beholde, they cryed out, saying, O Jesu, thou sonne of God, what haue we to doe with thee? art thou come hether to torment vs before the time? And there was a good waye off from them a heard of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the heard of swine. And he sayde vnto them, Goe your wayes. Then went they out, and departed into the heard of swine: & beholde, the whole heard of swine was caryed headlong into the sea, and perished in ỹ waters. Then they that kept them, fled, and went their wayes into the citie, and tolde euery thing, and what had happened vnto the possessed of the deuils. And beholde, the whole citie came out to meete Jesus. And when they sawe him, they besought him that hee woulde depart out of their coastes.

The Collect.

LOrd, we beseech thee to keepe thy Church & housholde continually in thy true religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mightie power, through Christ our Lord.

The Epistle.

Col. 3. PVt vpon you, as the elect of God, tender mercie, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarell agaynst another: as Christ forgaue you, euen so doe yee. Aboue all these thinges, put on loue, which is the bonde of perfectnesse. And the peace of God rule in your heartes, to the which peace ye are called in one bodie, and see that ye be thankfull. Let the word of Christ dwell in you plenteously with all wisedome. Teache and exhort your owne selues in Psalmes, and Hymnes, and spiritual songs, singing with grace in your heartes to the Lorde. And whatsoeuer ye doe in word or deede, doe all in the name of our Lord Iesu, giuing thanks to God the father by him.

The

The Gospell.

THe kingdome of heauen is like vnto a man which sowed good seede in his fielde: but while men slept, his enemie came and sowed tares among the wheat, and went his waye. But when the blade was sprong vp, and had brought foorth fruite, then appeared the tares also. So the seruantes of the housholder came, and sayde vnto him, Syr, diddest not thou sowe good seede in thy fielde? From whence then hath it tares? He saide vnto them, The enuious man hath done this. The seruantes saide vnto him, Wilt thou then that we go and weede them vp? But hee sayde, Nay, lest while ye gather vp the tares, yee plucke vp also the wheate with them: let both growe together vntill the harueste, and in time of harueste, I will say to the reapers, Gather yee first the tares, and binde them together in sheaues to be brent: but gather the wheate into my barne. *M*

The sixt Sunday (if there be so many) shall haue the same psalme, Collect, Epistle, and Gospell, that was vpon the fifth Sunday.

The Sunday called Septuagesima.

The Collect.

O Lorde, we beseech thee fauourably to heare the prayers of thy people, that we which are

are iustly punished for our offences, may be mercifully deliuered by thy goodnesse, for the glorie of thy name, through Iesus Christ our saviour, who liueth and raygneth world without ende, Amen.

The Epistle.

1.24. PErceiue ye not, how that they which runne in a course, runne all, but one receiueth the rewarde? So runne, that ye may obtaine. Euery man that proueth masteries, abstey-neth from all thinges: and they doe it to obteine a crowne that shall perishe, but wee to obteine an euerlasting crowne. I therefore so runne, not as at an vncertaine thing. So fight I, not as one that beateth the ayre: but I tame my bodie, and bring it into subiection, least by any meanes it come to passe, that when I haue preached to o-ther, I my selfe should be a castaway.

The Gospell.

20.1. THe kingdome of heauen is like vnto a man that is an housholder, which went out earely in the morning to hyre labou-rers into his vineyarde. And when the agreement was made with the labourers for a penie a day, he sent them into his vineyarde. And he went out about the thirde houre, and sawe o-thers standing idle in the market place, and saide

vnto

vnto them, Goe ye also into the vineyarde, and whatsoeuer is right, I will giue you. And they went their way. Againe he went out about the sixt and ninth houre, and did likewise. And about the eleuenth houre he went out, and found other standing idle, and saide vnto them, Why stande ye here all the day idle? They sayde vnto him, Because no man hath hyred vs. He sayeth vnto them, Go ye also into the vineyard, and whatsoeuer is right, that shall ye receiue. So when euen was come, the Lorde of the vineyarde sayde vnto his stewarde, Call the labourers, and giue them their hire, beginning at the last, vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a penie. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the good man of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heate of the day. But he answered vnto one of them, and sayde, Friend, I doe thee no wrong: didest thou not agree with me for a penie? Take that thine is, and go thy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as me lusteth with mine owne

owne goods? Is thine eye euill, because I am good? So the last shalbe first, and the first shalbe last. For many be called, but fewe be chosen.

The Sunday called Sexagesima.

The Collect.

LOrde God, which seest that we put not our trust in any thing that we doe: mercifully graunt, that by thy power we may be defended against all aduersitie, through Jesus Christ our Lord.

The Epistle.

.xi. YE suffer fooles gladly, seeing your selues are wise. For ye suffer, if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt him selfe, if a man smite you on the face. I speake as concerning rebuke, as though we had bene weake in this behalfe. Howbeit, wherein soeuer any man dare be bolde (I speake foolishly) I dare be bolde also. They are Hebrues, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Jewes fiue times receiued I xl. stripes saue one: thrise was I beaten with rodes: I was

once

once stoned: I suffred thrise shipwracke. Nighe and day haue I bene in the deepe sea, in iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the Heathen, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils among false brethren, in labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in colde and nakednesse: beside the things which outwardly happen vnto me, I am cumbred daily, and doe care for all congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I must needes boast, I will boast of the thinges that concerne mine infirmities. The God and father of our Lorde Iesus Christ, which is blessed for euermore, knoweth that I lie not.

The Gospell.

WHen much people were gathered together, and were come to him out of all cities, he spake by a similitude. *Luke.8.*

The Sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden downe, and the fowles of the ayre deuoured it vp. And some fell on stones, and as soone as it was sprong vp, it withered

thered away, because it lacked moystnesse. And some fel among thornes, and the thornes sprang up with it, and choked it. And some fell on good ground, and sprang vp, and bare fruite an hundred folde. And as he saide these thinges, he cryed, He that hath eares to heare, let him heare. And his disciples asked him, saying, What maner of similitude is this? And he sayde, Vnto you it is giuen to knowe the secrets of the kingdome of God, but to other by parables, that when they see, they shoulde not see, and when they heare, they shoulde not vnderstand. The parable is this. The seede is the worde of God. Those that are beside the way, are they that heare, then commeth the deuill, and taketh away the worde out of their heartes, least they shoulde beleeue, and be saued. They on the stones, are they, which when they heare, receiue the worde with ioye, and these haue no rootes, which for a while beleeue, and in time of temptation goe away. And that which fell among thornes, are they, which when they haue heard, goe forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit. That which fell in the good grounde, are they, which with a pure and good heart heare the worde, and keepe it, and bring forth fruit through patience.

The

The Collect.

O Lorde, which doeſt teache vs that all our doinges without charitie, are nothing worth, ſende thy holy Ghoſt, and powre into our heartes that moſt excellent gift of charitie, the very bonde of peace and all vertues, without the which whoſoeuer liueth, is counted dead before thee: Graunt this for thy onely ſonne Ieſus Chriſtes ſake.

The Epiſtle.

THough I ſpeake with tongues of men, and of angels, and haue no loue, I am euen as ſounding braſſe, or as a tinckling Cymbale. And though I coulde proph- 1. Cor. 1
eſie, and vnderſtand all ſecretes, and all knowledge, yea, if I haue all faith, ſo that I coulde moue mountaines out of their places, and yet haue no loue, I am nothing. And though I beſtowe all my goodes to feede the poore, and though I gaue my bodie euen that I burned, and yet haue no loue, it profiteth mee nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie: but reioyceth in the

trueth,

trueth, suffereth all things, beleeueth all things, hopeth all things, endureth all thinges. Though that prophesying fayle, either tounges cease, or knowledge vanishe away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophesying is vnperfect: But when that which is perfect is come, then that which is vnperfect shalbe done away. Whē I was a childe, I spake as a childe, I vnderstoode as a child, I imagined as a child: But as soone as I was a man, I put away childishnes. Nowe we see in a glasse, euen in a darke speaking: but then shall wee see face to face. Now I know vnperfectly: but then shal I knowe, euen as I am knowen. Nowe abideth faith, hope, and loue, euen these three: but the chiefe of these is loue.

The Gospell.

18.31 IEsus tooke vnto him the twelue, and sayde vnto them, Beholde, wee goe vp to Hierusalem, and all shalbe fulfilled that are written by the Prophetes of the sonne of man. For he shalbe deliuered vnto the Gentiles, and shall be mocked, and despitefully entreated, and spitted on. And when they haue scourged him, they will put him to death, and the third day hee shall rise agayne. And they vnderstoode none of these thinges. And this sayng was hid from them, so that they perceiued not the thinges which were spoken.

spoken. And it came to passe, that as hee was come nie to Jericho, a certaine blinde man sate by the high way side, begging. And when hee heard ỹ people passe by, he asked what it meant. And they said vnto him, that Jesus of Nazareth passed by. And he cried, saying, Jesu thou sonne of Dauid, haue mercie on mee. And they which went before, rebuked him, that he should hold his peace: but hee cried so much the more, Thou sonne of Dauid, haue mercie on me. And Jesus stoode still, and commaunded him to be brought vnto him: and when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he sayde, Lorde, that I might receiue my sight. And Jesus saide vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly he receiued his sight, and followed him, praysing God: and all the people when they sawe it, gaue prayse vnto God.

The first day of Lent.
The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs newe & contrite hearts, that wee worthily lamenting our sinnes, and

knowledging our wretchednesse, may obteyne of thee the God of all mercy, perfect remission and forgiuenesse, through Iesus Christ.

The Epistle.

TUrne you vnto mee withall your heartes, with fasting, weeping, and mourning: Rent your heartes, and not your clothes. Turne you vnto the Lorde your God, for he is gracious and merciful, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) hee also shall turne and forgiue: and after his chastening, he shal let your encrease remayne for meate and drinke offeringes vnto the Lorde your God. Blowe out with the Trumpet in Sion, proclayme a fasting, call the congregation, and gather the people together, warne the congregation, gather the Elders, bring the children & sucklinges together. Let the bridegrome goe foorth of his chamber, and the bride out of her closet. Let the Priestes serue the Lord betweene the porche and the altar, weeping, and saying, Bee fauourable, O Lorde, be fauourable vnto thy people, let not thine heritage be brought to such confusion, least the heathen bee lordes thereof. Wherefore shoulde they say among the Heathen, Where is now their God?

The

The Gospell.

WHen ye fast, be not sad as the hypocrites are: for they disfigure their faces, that it may appeare vnto men howe that they fast. Verily I say vnto you, they haue their rewarde. But thou, when thou fastest, anoint thine head, & wash thy face, that it appeare not vnto men howe that thou fastest, but vnto thy father which is in secrete, and thy father which seeth in secrete, shall rewarde thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where thieues breake through & steale: But lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where thieues doe not breake through nor steale. For where your treasure is, there will your hearts be also.

The first Sunday in Lent.
The Collect.

O Lorde, which for our sake diddest fast fourty dayes and fourtie nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirite, we may euer obey thy godly motions, in righteousnes and true holines, to thy honour and glory, which liuest and reignest. &c.

The Epiſtle.

WE as helpers exhorte you, that ye receiue not the grace of God in vaine. For he ſayth, I haue heard thee in a time accepted, and in the day of ſaluation haue I ſuccoured thee. Beholde, nowe is that accepted time, beholde, nowe is that day of ſaluation. Let vs giue none occaſion of euill, that in our office be founde no faulte: but in all things let vs behaue our ſelues as the miniſters of God, in much patience, in afflictions, in neceſſities, in anguiſhes, in ſtripes, in priſonments, in ſtrifes, in labours, in watchings, in faſtings, in pureneſſe, in knowledge, in long ſuffering, in kindeneſſe, in the holy Ghoſt, in loue vnfeined, in the worde of trueth, in the power of God: by the armour of righteouſneſſe of the right hande and on the left: by honour, and diſhonour: by euill report, and good report: as deceiuers, and yet true: as vnknowen, and yet knowen: as dying, and behold we liue: as chaſtened, and not killed: as ſorowing, and yet alwayes mery: as poore, and yet making many rich: as hauing nothing, and yet poſſeſſing all things.

The Gospel.

THen was Jesus led away of the Spirite M
into wildernesse, to be tempted of the deuill. And when he had fasted fourtie dayes and fourty nightes, he was at the last an hungred. And when the tempter came to him, he saide, If thou be the sonne of God, commande that these stones be made bread. But hee answered, and saide, It is written, Man shall not liue by bread onely, but by euery woorde that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy citie, and setteth him on a pinacle of the Temple, and sayeth vnto him, If thou be the sonne of God, cast thy selfe downe headlong: for it is written, He shall giue his Angels charge ouer thee, and with their handes they shall holde thee vp, lest at any time thou dash thy foote against a stone. And Jesus saide vnto him, It is written agayne, Thou shalt not tempt the Lorde thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the worlde, and the glorie of them, and saith vnto him, All these will I giue thee, if thou wilt fall downe and worshippe me. Then sayth Jesus vnto him, Auoyde Satan: For it is written, Thou shalt worshippe the Lorde thy

God, and him onely ſhalt thou ſerue. Then the deuill leaueth him, and behold, the angels came and miniſtred vnto him.

The ſecond Sunday in Lent.

The Collect.

ALmightie God, which doeſt ſee that we haue no power of our ſelues to helpe our ſelues: keepe thou vs both outwardly in our bodyes, and inwardly in our ſoules, that we may be defended from all aduerſities which may happen to the bodie, and from all euill thoughtes which may aſſault and hurt the ſoule, through Jeſus Chriſt. &c.

The Epiſtle.

4.1 WE beſeech you brethren, and exhorte you by the Lorde Jeſus, that ye encreaſe more and more, euen as ye haue receiued of vs, howe ye ought to walke, and to pleaſe God. For ye know what commaundements we gaue you by our Lorde Jeſus Chriſt. For this is the will of God, euen your holineſſe, that ye ſhoulde abſteine from fornication, and that euery one of you ſhould knowe how to keepe his veſſell in holineſſe and honour, and not in the luſt of concupiſcence, as doe the heathen, which knowe not God. That no man oppreſſe

oppresse and defraud his brother in bargaining, because that the Lord is the auenger of all such things as we tolde you before, and testified. For God hath not called vs vnto vncleannes, but vnto holines. He therefore that despiseth, despiseth not man, but God, which hath sent his holy spirit among you.

The Gospel.

IEsus went thence, and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the same coastes) cryed vnto him, saying, Haue mercie on me, O Lorde, thou sonne of Dauid: my daughter is piteously vexed with a deuill. But he answered her nothing at all. And his disciples came and besought him, saying, Sende her away, for she cryeth after vs. But he answered and said, I am not sent, but to the lost sheepe of the house of Israel. Then came she, and worshipped him, saying, Lorde helpe me. He answered and saide, It is not meete to take the childrens bread, and cast it to dogges. She answered and saide, Trueth Lorde, for the dogges eate of the crummes which fall from their masters table. Then Iesus answered, and sayd vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

The Collect.

WE beseech thee almightie God, looke vpon the heartie desires of thy humble seruants, and stretch forth the right hande of thy maiestie to be our defence against all our enemies, through Iesus Christ our Lorde.

The Epistle.

BE you the followers of God as deare children, and walke in loue, euen as Christ loued vs, and gaue him selfe for vs, an offering and a sacrifice of a sweete sauour to God. As for fornication, and all vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth saintes: or filthinesse, or foolish talking, or iesting, which are not comely: but rather giuing of thankes. For this ye know, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with vaine wordes: For because of such things, commeth the wrath of God vpon the children of disobedience. Bee not ye therefore companions of them. Ye were sometimes darkenesse, but nowe are ye light in the Lorde, walke as children of light: for the fruite of the spirite consisteth in

all

all goodneſſe, and righteouſneſſe, and trueth. Accept that which is pleaſing vnto the Lord, and haue no fellowſhip with the vnfruitefull workes of darkeneſſe, but rather rebuke them: for it is a ſhame euen to name thoſe thinges which are done of them in ſecret. But all thinges, when they are brought forth by the light, are manifeſt: For whatſoeuer is manifeſt, the ſame is light. Wherefore he ſayeth, Awake thou that ſleepeſt, and ſtande vp from death, and Chriſt ſhall giue thee light.

The Goſpell.

IEſus was caſting out a deuill that was dumbe. And when he had caſt out the deuill, the dumbe ſpake, and the people wondered. *Luke.*

But ſome of them ſaide, He caſteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a ſigne from heauen. But he, knowing their thoughts, ſaid vnto them, euery kingdome deuided againſt it ſelfe, is deſolate, and one houſe doeth fall vpon another. If Satan alſo be deuided againſt him ſelfe, how ſhall his kingdom endure? Becauſe ye ſay I caſt out deuils through Beelzebub. Yf I by the helpe of Beelzebub caſt out deuils, by whoſe helpe doe your children caſt them out? Therefore ſhall they be your iudges. But if I by the finger of God caſt out deuils,

no

no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: But when a stronger then he cõmeth vpon him, & ouercommeth him, he taketh from him all his harnesse, wherein he trusted, and deuideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroade. When the vncleane spirit is gone out of a man, he walketh through drie places, seeking rest. And when he findeth none, he sayeth, I will returne againe into mine house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirits worse then him selfe, and they enter in, and dwell there: and the ende of that man is worse then the beginning. And it fortuned, that as he spake these thinges, a certaine woman of the companie lift vp her voyce, and saide vnto him, Happie is the wombe that bare thee, and the pappes which gaue thee sucke. But he sayde, Yea, happy are they that heare the worde of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

GRaunt we beseeche thee Almightie God, that we which for our euill deedes are worthily

chily punished, by the comfort of thy grace may mercifully be relieued, through our Lord Iesus Christ.

The Epistle.

TELL mee (ye that desire to be vnder the lawe) doe ye not heare of the lawe? For it is written, that Abraham had two sonnes: the one by a bondmayde, the other by a free woman. Yea, and he which was borne of the bondwoman, was borne after the flesh: but he which was borne of the free woman, was borne by promise: which thinges are spoken by an allegory. For these are two Testaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar. For mount Sina is Agar in Arabia, and bordereth vpon the citie which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and crie thou that trauailest not: For the desolate hath many moe children, then she which hath an husband. Brethren, we are after Isahac the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the spirit: euen so is it now. Neuertheless, what saith the Scripture? Put away the bond-

Gal. 4

woman

woman and her ſonne: for the ſonne of the bond-woman ſhall not be heire with the ſonne of the free woman. So then brethren, we are not chil-dren of the bondwoman, but of the free woman.

The Goſpell.

6.1. IEſus departed ouer the ſea of Galilee, which is the ſea of Tyberias, and a great multitude followed him, becauſe they ſawe his miracles which hee did on them that were diſeaſed. And Jeſus went vp into a mountaine, and there he ſate with his Diſciples. And Eaſter (a feaſt of the Jewes) was nigh. When Jeſus then lift vp his eyes, and ſawe a great company come vnto him, he ſaid vnto Philip, Whence ſhall we buy bread, that theſe may eate? This he ſayd to proue him, for he him ſelfe knew what he would doe. Philip anſwered him, Two hundred peny-worth of bread are not ſufficient for them, that euery man may take a litle. One of his diſciples (Andrewe, Simon Peters brother) ſayth vnto him, There is a lad which hath fiue barly loaues and two fiſhes, but what are they among ſo ma-ny? And Jeſus ſaid, Make the people ſit downe. There was much graſſe in the place. So the men ſate downe, in number about fiue thouſand. And Jeſus tooke the bread, & when he had giue thankes, he gaue to the Diſciples, and the diſci-

ples

ples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, he saide vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) sayde, This is of a trueth the same Prophet that should come into the worlde.

The fifth Sunday in Lent.

The Collect.

WE beseech thee almightie God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned and preserued euermore, both in body and soule, through Iesus Christ our Lord.

The Epistle.

CHrist being an High Priest of good things to come, came by a greater and a more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of Goates and Calues: but by his owne blood he entred in once into the holy place, and founde eternall redemption. For if the blood of Oxen and of Goates, and the ashes *Hebr. 9.*

of

of a yong Cowe, when it is sprinkled, purifieth the vncleane, as touching the purifying of the flesh: How much more shall the blood of Christ (which through the eternall spirite offered himselfe without spot to God) purge your conscience from dead workes, for to serue the liuing God? And for this cause is he the mediatour of the newe Testament, that through death, which chaunced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.

The Gospell.

8.46. WHich of you can rebuke me of sinne? If I saye the trueth, why doe ye not beleeue mee? He that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God. Then answered the Iewes, & said vnto him, Say we not well that thou art a Samaritane, and hast the deuil? Iesus answered, I haue not the deuill: but I honour my father, and ye haue dishonored me. I seeke not mine owne praise, there is one that seeketh, and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, he shal neuer see death. Then saide the Iewes vnto him, Nowe knowe we that thou hast the deuill. Abraham

is

is dead, and the Prophets, and thou sayest, If a man keepe my saying, hee shall neuer taste of death. Art thou greater then our father Abraham, which is dead? and the Prophets are dead: Whome makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my father that honoureth me, which ye say is your God, and yet ye haue not knowen him. But I knowe him: and if I say I knowe him not, I shall be a lyer like vnto you. But I knowe him, and keepe his saying. Your father Abraham was glad to see my day: and hee sawe it, and reioyced. Then sayde the Iewes vnto him, Thou art not yet fiftie yeeres olde, and hast thou seene Abraham? Iesus sayde vnto them, Uerily, verily I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him: but Iesus hid himselfe, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALmightie and euerlasting God, which of thy tender loue towardes man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the crosse, that all mankinde shoulde folowe the example of his great humilitie: mercifully grauut, that wee

both

both folowe the example of his patience, and be made partakers of his resurrection through the same Jesus Christ our Lord.

The Epistle.

2.5. LEt the same minde be in you, that was also in Christ Jesu, which when hee was in the shape of God, thought it no robbery to bee equal with God: neuertheless he made himselfe of no reputation, taking on him the shape of a seruant, & became like vnto men, & was found in his apparel as a man. He humbled himselfe, & became obedient vnto the death, euen the death of the crosse. Wherefore God hath also exalted him on high, and giuen him a name, which is aboue all names, that in the name of Jesus euery knee should bowe, both of things in heauen and thinges in earth, and thinges vnder the earth, and that all tongues shoulde confesse that Jesus Christ is the Lorde, vnto the prayse of God the father.

The Gospell.

26.1. AND it came to passe, when Jesus had finished all these sayings, he said vnto his disciples, Ye knowe that after two dayes shalbe Easter, & the sonne of man shall be deliuered ouer to be crucified. Then assembled together the chiefe Priestes, and the Scribes,

and

and the elders of the people, vnto ỹ palace of the high Priest (which was called Caiaphas) & helde a counsaile, that they might take Jesus by subtiltie, and kill him. But they saide, Not on the holy day, lest there be an vproze among the people. When Jesus was in Bethanie, in the house of Simon the leper, there came vnto him a woman, hauing an Alabaster Boxe of precious oyntment, and powred it on his head as he sate at the boorde. But when his disciples sawe it, they had indignation, saying, Wherto serueth this waste? This oyntment might haue beene well solde, and giuen to the poore. When JESUS vnderstoode that, hee sayde vnto them, Why trouble yee the woman? for hee hath wrought a good worke vpon me. For yee haue the poore alwayes with you, but mee yee shall not haue alwayes. And when hee hath cast this oyntment on my body, hee did it to burie mee. Verily I saye vnto you, Wheresoeuer this Gospell shall be preached in all the worlde, there shall also this be told that hee hath done, for a memoriall of her. Then one of the twelue (which was called Judas Iscariot) went vnto the chiefe Priests, and sayde vnto them, What will yee giue me, and I will deliuer him vnto you? And they couenanted vnto him thirtie pieces of

for the poore I saye vnto you, Likewise ame Jesus ich is called isciples, Sic der. And hee sonnes of Zeal and heauie. y soule is heauie yee here, and watch

from that time forth, he sought opportunitie to
betraye him. The first daye of sweete bread,
the Disciples came to Jesus, saying to him,
Where wilt thou that wee prepare for thee to
eate the Passeouer? And he sayde, Goe into the
citie to such a man, and say vnto him, The ma-
ster saieth, my time is at hande, I will keepe
my Easter by thee with my Disciples. And the
Disciples did as Jesus had appoynted them,
and they made readie the Passeouer. When the
euen was come, he sate downe with the twelue:
and as they did eate, he sayde, Uerily I say vnto
you, that one of you shall betraye mee. And they
were exceeding sorowfull, and began euery one
them to say vnto him, Lorde, is it I? Hee an-
ed and sayd, Hee that dippeth his hand with
the dishe, the same shall betray mee. The
e of man truely goeth as it is written of
t woe vnto that man by whome the sonne
betrayed: It had beene good for that
ee had not beene borne. Then Judas
rayed him, answered and sayde, Ma-
? He sayde vnto him, Thou hast said.
they were eating, Jesus took
when hee had giuen thankes, he
gaue it to the Disciples, and said
is is my bodie. And hee tooke the
nked, and gaue it to them, saying

Drink

Drinke ye all of this: for this is my blood (which is of the newe Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruite of the vine tree, vntill that day when I shall drinke it newe with you in my fathers kingdome. And when they had said grace, they went out vnto mount Oliuet. Then sayde Iesus vnto them, All ye shall be offended because of me this night: For it is written, I will smite the Shepheard, and the sheepe of the flocke shall be scattered abroade: but after I am risen againe, I will goe before you into Galilee. Peter answered, and saide vnto him, Though all men be offended because of thee, yet will I not be offended. Iesus sayde vnto him, Verily I saye vnto thee, that in this same night before the Cocke crowe, thou shalt denie me thrise. Peter saide vnto him, Yea though I should dye with thee, yet will I not denie thee. Likewise also sayde all the Disciples. Then came Iesus with them vnto a farme place (which is called Gethsemane) and said vnto his disciples, Sit ye here while I goe and pray yonder. And hee tooke with him Peter, & the two sonnes of Zebedee, and began to waxe sorowfull and heauie. Then saide Iesus vnto them, My soule is heauie, euen vnto the death: tary yee here, and

watch with me. And he went a litle farther, and fell flat on his face, and prayed, saying, O my father, if it be possible, let this cuppe passe from me: neuertheles, not as I will, but as thou wilt. And he came vnto the disciples, and founde them asleepe, and said vnto Peter, What, could ye not watch with me one houre? Watch and pray, that ye enter not into temptation: the spirit is willing, but the flesh is weake. He went away once againe, and prayed, saying, O my father, if this cuppe may not passe away from me, except I drinke of it, thy will be fulfilled. And he came and founde them asleepe againe, for their eyes were heauie. And he left them, and went agayne, and prayed the third time, saying the same wordes. Then commeth he to his disciples, and saide vnto them, Sleepe on nowe, and take your rest. Beholde, the houre is at hande, and the sonne of man is betrayed into the handes of sinners. Rise, let vs be going, beholde, he is at hande that doth betray me. While he yet spake, loe, Judas one of the number of the xii. came, and with him a great multitude with swordes and staues, sent from the chiefe Priests and Elders of the people. But he that betrayed him, gaue them a token, saying, Whomesoeuer I kisse, the same is he, holde him fast. And forthwith he came to Jesus, and saide, Haile Master, and kissed

& kissed him. And Jesus said vnto him, Friende, wherefore art thou come? Then came they, and layde handes on Jesus, and tooke him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, & strooke a seruant of the high Priest, and smote off his eare. Then saide Jesus vnto him; Put vp thy sworde into the sheath: for all they that take the sword, shal perish with the sword. Thinkest thou that I can not nowe pray to my Father, and he shall giue me euen nowe more then twelue legions of Angels? But howe then shall the Scriptures be fulfilled? For thus must it be. In that same houre sayde Jesus to the multitude, Ye be come out as it were to a thiefe, with swordes and staues for to take me. I sate daily with you teaching in the Temple, and ye tooke me not. But all this was done, that the scriptures of the Prophets might be fulfilled. Then all the Disciples forsooke him, and fled. And they tooke Jesus, and ledde him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off vnto the high Priestes palace, and went in, and sate with the seruants, to see the ende. The high Priestes and Elders, and all the counsaile sought false witnesse against Jesus, for to put him to death, but founde none: yea, when many false witnesses

came, yet founde they none. At the laſt came two falſe witneſſes, and ſaid, This fellowe ſaide, I am able to deſtroy the temple of God, and to buylde it againe in three dayes. And the chiefe Prieſt aroſe, and ſayde vnto him, Anſwereſt thou nothing? Why doe theſe beare witneſſe againſt thee? But Jeſus helde his peace. And the chiefe Prieſt anſwered, and ſaide vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Chriſt the ſonne of God. Jeſus ſaide vnto him, Thou haſt ſaide. Neuertheleſſe I ſay vnto you, Hereafter ſhall yee ſee the ſonne of man ſitting on the right hande of power, and comming in the cloudes of the ſkie. Then the high Prieſt rent his clothes, ſaying, He hath ſpoken blaſphemie, what neede we of any more witneſſes? Behold, now ye haue heard his blaſphemie, what thinke ye? They anſwered and ſaide, He is worthie to die. Then did they ſpit in his face, and buffeted him with fiſts. And other ſmote him on the face with the palme of their hands, ſaying, Tell vs, thou Chriſt, who is he that ſmote thee? Peter ſate without in the Court, and a Damoſell came vnto him, ſaying, Thou alſo waſt with Jeſus of Galilee. But he denyed before them all, ſaying, I wote not what thou ſayeſt. When he was gone out into the porche, another wenche ſawe him, and ſaide vnto

them

them that were there, This felow was also with Jesus of Nazareth. And agayne he denyed with an othe, saying, I do not knowe the man. After a while came vnto him they that stoode by, and saide vnto Peter, Surely thou art euen one of them, for thy speache bewrayeth thee. Then began he to curse, and to sweare that he knewe not the man. And immediatly the Cocke crewe. And Peter remembred the word of Jesu, which said vnto him, Before the Cocke crowe, thou shalt denie me thrise: and he went out, & wept bitterly. When the morning was come, all the chiefe Priestes & Elders of the people held a counsaile against Jesus, to put him to death, and brought him bounde, and deliuered him vnto Pontius Pilate the Deputie. Then Judas which had betrayed him (seeing that hee was condemned) repented him selfe, and brought agayne the thirtie plates of siluer to the chiefe Priestes and Elders, saying, I haue sinned, betraying the innocent blood. And they said, What is that to vs? See thou to that. And he cast downe the siluer plates in the Temple, and departed, and went and hanged him selfe. And the chiefe Priestes tooke the siluer plates, and sayde, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsayle, and bought with them a potters fielde to buris

strangers in. Wherefore the fielde is called Acheldama, that is, the fielde of blood, vntill this day. Then was fulfilled that which was spoken by Jeremie the Prophete, saying, And they tooke thirtie siluer plates, the price of him that was valued, whome they bought of the children of Israel, and gaue them for the potters field, as the Lorde appointed mee. Jesus stoode before the Deputie, and the Deputie asked him, saying, Art thou the king of the Jewes? Jesus sayde vnto him, Thou sayest. And when he was accused of the chiefe Priestes and Elders, hee answered nothing. Then sayd Pilate vnto him, Hearest thou not howe many witnesses they lay against thee? And hee answered him to neuer a worde, insomuch that the Deputie marueiled greatly. At the feast, the Deputie was woont to deliuer vnto the people a prisoner, whome they woulde desire. Hee had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate sayde, Whether will yee that I giue loose vnto you Barabbas, or Jesus, which is called Christ? For hee knew ỳ for enuie they had deliuered him. When hee was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this daye many thinges in my sleepe because of him.

But

But the chiefe Priestes & Elders perswaded the people that they should aske Barabbas, and destroy Jesus. The Deputie answered and sayde vnto them, Whether of the twaine will ye that I let loose vnto you? they said, Barabbas. Pilate said vnto them, What shall I do then with Jesus, which is called Christ? They all said vnto him, Let him be crucified. The Deputie said, What euill hath he done? But they cried more, saying, Let him be crucified. When Pilate saw that he coulde preuaile nothing, but that more businesse was made, he tooke water, and washed his handes before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and saide, His blood be on vs, and on our children. Then let hee Barabbas loose vnto them, and scourged Jesus, and deliuered him to bee crucified. Then the souldiers of the Deputie tooke Jesus into the common hall, and gathered vnto him all the companie, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, & a reede in his right hand, and bowed the knee before him, & mocked him, saying, Hayle king of the Jewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe,

and

and put his owne rayment on him, and led him awaye to crucifie him. And as they came out, they found a man of Cyrene (named Simon) him they compelled to beare his crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens skuls) and gaue him vineger mingled with gall, to drinke. And when hee had tasted thereof, hee would not drinke. When they had crucified him, they parted his garmentes, and did cast lottes, that it might bee fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lottes. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is Iesus, the king of the Iewes. Then were there two thieues crucified with him, one on the right hande, and another on the left. They that passed by, reuiled him, wagging their heades, and saying, Thou that destroyedst the Temple of God, and diddest builde it in three dayes, saue thy selfe: If thou bee the sonne of God, come downe from the crosse. Likewise also the high priests mocking him, with the Scribes and Elders, sayde, He saued other, himselfe he can not saue. If he be the king of Israel, let him nowe come downe from the crosse, and we wil beleeue him. Hee trusted in God, let him deliuer him

now

now if he will haue him: For he sayde, I am the sonne of God. The thieues also which were crucified with him, cast the same in his teeth. From the sixt houre was there darkenesse ouer all the lande, vntill the ninth houre. And about the ninth houre, Iesus cryed with a loude voyce, saying, Eli, Eli, lamasabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stoode there, when they heard that, sayde, This man calleth for Elias. And straightway one of them ranne, and tooke a sponge, and when he had filled it full of vineger, he put it on a reede, and gaue him to drinke. Other sayde, Let be, let vs see whether Elias will come and deliuer him. Iesus, when he had cryed agayne with a loude voyce, yeelded vp the ghost. And beholde, the vayle of the Temple did rent in two partes, from the toppe to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodyes of Saintes which slept, arose, and went out of the graues after his resurrection, and came into the holy citie, and appeared vnto many. When the Centurion, and they that were with him watching Iesus, sawe the earthquake, and those thinges which happened, they feared greatly, saying, Truely this was the sonne of God. And many

women were there (beholding him a farre off) which followed Jesus from Galilee, ministring vnto him: Among which was Marie Magdalen, and Marie the mother of James and Joses, and the mother of Zebedees children.

Munday next before Easter.

The Epistle.

63.1. WHat is hee this that commeth from Edom, with red coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am he that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothing red, and thy rayment like his that treadeth in the wine presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I treade downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shall bespring my clothes, and so will I stayne all my rayment. For the day of vengeance is assigned in my heart, and the yeere when my people shall be deliuered, is come. I looked about me, & there was no man to shewe me any helpe. I marueiled that no man helde me vp. Then I helde me by mine owne arme, and my feruentnes susteined me. And thus will I treade downe

the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lorde, for all that he hath giuen vs, for the great good that he hath done for Israel, which he hath giuen them of his owne fauour, and according to the multitude of his louing kindenesse. For he said, These no doubt are my people, and no shrinking children: and so he was their Sauiour. In their troubles he was also troubled with them, and the angel that went foorth from his presence deliuered them. Of very loue and kindenesse that he had vnto them, he redeemed them, He hath borne them, and caryed them vp, euer since the worlde began. But after they prouoked him to wrath, and vexed his holy minde, he was their enemie, and fought against them him selfe. Yet remembred Israel the olde time of Moses and his people, saying, Where is hee that brought them from the water of the sea, with them that fed his sheepe? Where is he that hath giuen his holy Spirite among them? He led them by the right hande of Moses with his glorious arme, diuiding the water before them, whereby hee gate him selfe an euerlasting name. He led them in the deepe, as an horse is led in the plaine, that they shoulde not stumble, as a tame beast goeth

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in the fielde, and the breath giuen of God giueth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. Looke downe then from heauen, and beholde the dwelling place of thy sanctuarie, and thy glorie. Howe is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindenesse, will not be entreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lorde art our father & redeemer, and thy name is euerlasting. O Lorde, wherefore hast thou led vs out of the way: Wherefore hast thou hardened our hearts, that we feare thee not: Bee at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a litle of thy sanctuarie in possession, for our enemies haue troden downe the holy place. And we were thine from the beginning, when thou wast not their Lorde, for they haue not called vpon thy name.

The Gospell.

Luke 14.1 After two dayes was Easter, & the dayes of sweete bread. And the high Priestes & the Scribes sought howe they might take him by craft, and put him to death. But they sayde, Not in the feast day, least any busines arise among the people. And when he

was

was in Bethanie, in the house of Simon the Leper, euen as hee sate at meate, there came a woman hauing an Alabaster box of oyntment, called Narde, that was pure and costly, and shee brake the box and powred it vpon his head. And there were some that were not content within themselues, and sayde, What needed this waste of oyntment? for it might haue beene solde for more then three hundred pence, and haue beene giuen to the poore. And they grudged agaynst her. And Iesus sayd, Let her alone, why trouble ye her? She hath done a good worke on mee: for yee haue poore with you alwayes, and when soeuer yee will, yee may doe them good: but me haue ye not alwaies. She hath done that she could, she came afore hand to anoynt my body to the burying. Verily I say vnto you, Wheresoeuer this Gospell shalbe preached throughout the whole worlde, this also that she hath done, shall be rehearsed in remembrance of her.

And Iudas Iscariot, one of the twelue, went away vnto the high Priestes, to betray him vnto them. When they heard that, they were glad, & promised that they would giue him money. And he sought howe hee might conueniently betraye him. And the first daye of sweete bread (when they offred ỳ passeouer) his Disciples said vnto him, Where wilt thou that wee go and prepare,

that

that thou mayest eate the Passeouer? And hee sent forth two of his disciples, & said vnto them, Goe ye into the citie, and there shall meete you a man bearing a pitcher of water, folow him. And whither soeuer he goeth in, say ye vnto the good man of the house, The master saith, Where is the ghest chamber, where I shall eate the passeouer with my disciples? And he will shew you a great parlour, paued, and prepared, there make ready for vs. And his disciples went foorth, and came into the citie, and founde as he had said vnto them, and they made readie the passeouer. And when it was nowe euentide, hee came with the twelue. And as they sate at boorde, and did eate, Iesus saide, Verily I say vnto you, one of you (that eateth with mee) shall betray me. And they began to be sorie, and to saye to him one by one, Is it I? And an other sayde, Is it I? Hee answered and sayde vnto them, It is one of the twelue, euen hee that dippeth with mee in the platter. The sonne of man truely goeth as it is written of him: but woe to that man by whome the sonne of man is betrayed: Good were it for that man if he had neuer bin borne. And as they did eate, Iesus tooke bread, and when hee had giuen thanks, he brake it, and gaue to them, and saide, Take, eate, this is my bodie. And he tooke the cup, and when he had giuen thanks, he tooke

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it to them, and they all dranke of it. And he saide vnto them, This is my blood of the new Testament, which is shed for many. Uerily I saye vnto you, I will drinke no more of the fruite of the vine, vntill that day that I drinke it newe in the kingdome of God. And whē they had said grace, they went out to the mount Oliuet. And Iesus saith vnto them, All ye shalbe offended, because of me this night: For it is written, I wil smite the shepheard, and the sheepe shall be scattered: But after that I am risen agayne, I wil goe into Galilee before you. Peter saide vnto him, And though al men be offended, yet wil not I. And Iesus saith vnto him, Uerily I say vnto thee, that this day, euen in this night, before the Cocke crowe twise, thou shalt denie mee three times. But hee spake more vehemently, No, if I shoulde die with thee, I will not denie thee. Likewise also sayde they all. And they came into a place which was named Gethsemane, and he sayde to his disciples, Sit ye here, while I go aside and pray. And he taketh with him Peter, and James, and John, & began to waxe abashed, and to be in an agonie, and sayde vnto them, My soule is heauie, euen vnto the death: tarie yee here, and watche. And he went forth a litle, and fell downe flat on the ground, and prayed, that if it were possible the houre might passe from

him. And he sayde, Abba, father, all things are possible vnto thee, take away this cup from mee: Neuertheless, not as I will, but that thou wilt, be done. And he came and found them sleeping, and sayeth to Peter, Simon, sleepest thou? Couldest thou not watche one houre? Watche ye, and pray, least ye enter into temptation: the Spirit truely is ready, but the flesh is weake. And agayne he went aside and prayed, and spake the same wordes. And hee returned and founde them a sleepe agayne, for their eyes were heauie, neyther wist they what to answere him. And hee came the thirde time, and sayde vnto them, Sleepe henceforth, and take your ease, it is ynough. The houre is come, beholde, the sonne of man is betrayed into the handes of sinners. Rise vp, let vs goe: loe, hee that betrayeth me is at hande. And immediatly while hee yet spake, commeth Judas (which was one of the twelue) and with him a great nomber of people, with swordes and staues, from the high Priestes, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whosoeuer I doe kisse, the same is hee, take and leade him awaye warily. And as soone as he was come, hee goeth straightway to him, and saith vnto him, Master, Master, and kissed him. And they layde their handes on him, and

tooke

tooke him. And one of them that stoode by, drewe out a swoorde, and smote a seruant of the high Priestes, and cut off his eare. And Jesus answered and said vnto them, Ye be come out as vnto a thiefe with swoordes and staues, for to take me: I was daily with you in the Temple teaching, and ye tooke me not: but these thinges come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ranne away. And there followed him a certaine yong man clothed in linnen vpon the bare, and the yong men caught him, and he left his linnen garment, and fled from them naked. And they ledde Jesus away to the high Priest of all, and with him came all the high Priestes, and the Elders, and the Scribes. And Peter followed him a great way off (euen till he was come into the palace of the high Priest) and he sate with the seruants, and warmed him selfe at the fire. And the high Priestes and all the counsayle sought for witnesse against Jesus to put him to death, and founde none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, We heard him saye, I will destroy this Temple that is made with handes, and within three dayes I

will builde another made without handes: But yet their witnesses agreed not together. And the hie Priest stood vp among them, and asked Jesus, saying, Answerest thou nothing? Howe is it that these beare witnesse against thee? But he helde his peace, and answered nothing. Againe, the high Priest asked him, and sayde vnto him, Art thou Christ the sonne of the blessed? And Jesus sayde, I am: And ye shall see the sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the high Priest rent his clothes, and sayd, What neede we any further witnesses? ye haue heard blasphemie, what thinke ye? And they all condemned him to be worthie of death. And some began to spit at him, and to couer his face, and to beate him with fists, and to saye vnto him, Areede. And the seruants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the hie Priest, and when she saw Peter warming himselfe, she looked on him, and said, Wast not thou also with Jesus of Nazareth? And he denyed, saying, I know him not, neither wote I what thou sayest. And he went out into the porche, and the Cocke crewe: and a Damosell (when she sawe him) began againe to say to them that stoode by, This is one of them. And he denyed it againe. And

anon

anon after, they that stoode by, saide againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speach agreeth thereto. But he began to curse and to sweare, saying, I know not this man of whom ye speake. And againe the Cocke crewe. And Peter remembred the worde that Jesus had said vnto him, Before the Cocke crowe twise, thou shalt denie me three times: and he began to weepe.

Tuesday before Easter.

The Epistle.

THE Lorde God hath opened mine eare, Esai. 5
therefore can I not say nay, neither withdrawe my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face from shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hand that iustifieth me: who will then go to lawe with me? let vs stande one against another. If there be any that will reason with me, let him come here foorth to me. Beholde, the Lorde God standeth by me: what is he then that can condemne me? Loe, they shall be like as an olde cloth, the moth shall eate them vp. Therefore who so feareth the

Lorde among you, let him heare the voyce of his seruaunt. Who so walketh in darkenesse, and no light shineth vpon him, let him put his trust in the Name of the Lorde, and holde him vp by his God. But take heede, ye all kindle a fire of the wrath of God, and stirre vp the coales. Walke on in the glistering of your owne fire, and in the coales that ye haue kindled. This commeth vnto you from my hand, namely that ye shal sleepe in sorowe.

The Gospell.

.15.1. AND anon in the dawning, the high priests helde a counsaile with the Elders, and the Scribes, and the whole congregation, and bounde Iesus, and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And he answered, and saide vnto him, Thou sayest it. And the high Priestes accused him of many thinges. So Pilate asked him againe, saying, Answerest thou nothing? Beholde howe many things they lay to thy charge. Iesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto them a prisoner, whomesoeuer they would desire. And there was

one

one that was named Barabbas, which lay boũde with them that made insurrection: He had committed murder. And the people called vnto him, and began to desire him that he woulde do accoꝛding as he had euer done vnto them. Pilate answered them, saying, Will ye that I let loose vnto you the king of the Iewes? Foꝛ he knewe that the high Priests had deliuered him of enuie. But the high Priestes moued the people, that he shoulde rather deliuer Barabbas vnto them. Pilate answered againe, and sayde vnto them, What will ye then that I doe vnto him, whome ye call the King of the Iewes? And they cryed againe, Crucifie him. Pilate sayde vnto them, What euill hath he done? And they cryed the moꝛe feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Iesus (when he had scourged him) foꝛ to be crucified. And the soudiers led him away into the common hall, and called together the whole multitude, and they clothed him with purple, and they platted a cꝛowne of thoꝛnes, and cꝛowned him withall, and beganne to salute him, Hayle king of the Iewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and woꝛshipped him. And when they had mocked him, they tooke the purple off him,

and put his owne clothes on him, and ledde him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the fielde, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interprete, is, the place of dead mens skulles) and they gaue him to drinke wine mingled with myrrhe, but he receiued it not. And when they had crucified him, they parted his garments, casting lottes vpon them, what euery man should take. And it was about the thirde houre, and they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two theeues, the one on his right hande, and the other on his left: And the Scripture was fulfilled, which sayeth, He was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, A wretch, thou that destroyest the temple, and buildest it againe in three dayes, saue thy selfe, and come downe from the crosse. Likewise also mocked him the high Priestes among themselues, with the Scribes, and sayd, He saued other men, him selfe he can not saue. Let Christ the King of Israel descende nowe from the crosse, that we may see and beleeue. And they that were crucified with him, checked

him

him also. And when the sixt houre was come, darkenesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre Jesus cryed with a lowde voyce, saying, Eloi, Eloi, lamasabachthani, which is (if one interprete it) My God, my God, why hast thou forsaken me? And some of them that stoode by, when they heard that, said, Beholde, he calleth for Elias. And one ran & filled a sponge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Jesus cryed with a loude voyce, & gaue vp the ghost. And the vaile of the Temple rent in two pieces, from the top to the bottome. And whē the Centurion (which stoode before him) sawe that he so cryed & gaue vp the ghost, he sayde, Truely this man was the sonne of God. There were also women a good way off, beholding him: among whome was Marie Magdalene, and Marie the mother of James the litle, and of Joses, and Marie Salome (which also when he was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And nowe when the euen was come, (because it was the day of preparing that goeth before the Sabboth) Joseph of the citie of Arimathea, a noble counsailour, which also looked

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for the kingdome of God, came & went in boldly vnto Pilate, and begged of him the bodie of Iesu. And Pilate marueiled that he was alreadie dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead. And when he knewe the trueth of the Centurion, he gaue the bodie to Ioseph. And hee bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and laide him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Marie Magdalene, and Marie Ioses beheide where he was layde.

Wednesday before Easter.

The Epistle.

16. WHere as is a Testament, there must also (of necessitie) be the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead. For it is yet of no value, as long as he that maketh the Testament is aliue. For which cause also, neither the first Testament was ordeyned without blood. For when Moses had declared all the commaundements to all the people, according to the lawe, he tooke the blood of Calues and of Goates, with water and purple wool, and hyssope, and syrin-

sprinkled both the booke and all the people, say-
ing, This is the blood of the Testament which
God hath appointed vnto you. Moreouer, he
sprinkled the tabernacle with blood also, and all
the ministring vessels. And almost all thinges
are by the lawe purged with blood, and without
shedding of blood is no remission. It is neede
then that the similitudes of heauenly thinges be
purified with such things, but that the heauenly
things them selues be purified with better sa-
crifices then are those. For Christ is not entred
into the holy places that are made with handes
(which are similitudes of true thinges) but is
entred into very heauen, for to appeare nowe in
the sight of God for vs: not to offer him selfe
often, as the high Priest entreth into the holy
place euery yeere with strange blood, (for then
must he haue often suffered since the worlde be-
gan) But nowe in the ende of the world hath he
appeared once, to put sinne to flight, by the offe-
ring vp of him selfe. And as it is appointed vnto
all men that they shall once die, & then commeth
the iudgement: euen so Christ was once offered
to take away the sinnes of many, and vnto them
that looke for him, shall he appeare againe with-
out sinne, vnto saluation.

The

The Gospel.

22.1. THE feast of sweete bread drewe nigh, which is called Easter, and the high Priestes and Scribes sought howe they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the high Priestes and officers, howe he might betray him vnto them. And they were glad, and promised to giue him money. And he consented, & sought opportunitie to betray him vnto them, when the people were away. Then came the day of sweete bread, when of necessitie the Passeouer must be offered. And he sent Peter and John, saying, Goe, and prepare vs the passeouer, that we may eat. They said vnto him, Where wilt thou that we prepare? And he saide vnto them, Beholde, when ye enter into the Citie, there shall a man meete you, bearing a pitcher of water, him followe into the same house that he entreth in, and ye shall say vnto the good man of the house, The Master saith vnto thee, Where is the ghest chamber, where I shall eate the Passeouer with my Disciples? And he shal shewe you a great Parlour paued, there make readie. And they went, and found as he had said vnto them, and they made readie the Passeouer.

And

And when the houre was come, he sate downe, and the twelue Apostles with him. And he sayde vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, hencefoorth wil I not eate of it any more, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thanks, and said, Take this, and deuide it among you: for I say vnto you, I will not drinke of the fruite of this Vine, vntill the kingdome of God come. And he tooke bread, and when he had giuen thankes, he brake it, and gaue vnto them, saying, This is my body, which is giuen for you, this doe in the remembrance of me. Likewise also when he had supped, he tooke the cuppe, saying, This cup is the newe Testament in my blood, which is shed for you. Yet beholde, the hande of him that betrayeth me, is with me on the table. And truely the sonne of man goeth as it is appointed: but woe vnto that man by whome he is betrayed. And they began to inquire among them selues, which of them it was that shoulde doe it. And there was a strife among them, which of them shoulde seeme to be the greatest. And he saide vnto them, The Kings of nations raigne ouer them, and they that haue authoritie vpon them, are called gratious: but ye shall not so be. But he that is greatest among you, shalbe

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as the yonger: and he that is chiefe, shalbe as he that doeth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meat? But I am amõg you as he that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kingdome, & sit on seates iudging the twelue tribes of Israel. And the Lord sayd, Simon, Simon, behold, Satan hath desired to sift you, as it were wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he saide vnto him, Lord, I am ready to go with thee into prison, and to death. And he saide, I tell thee Peter, the Cocke shall not crowe this day, till thou haue denyed thrise that thou knowest me. And he saide vnto them, When I sent you without wallet, & scrip, & shoes, lacked ye any thing? And they said, No. Then said he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coate and buy one. For I say vnto you, that yet the same which is written, must be perfourmed in mee, Euen among the wicked was he reputed: for those things which are written of me, haue an ende. And they said, Lord, behold,

here

here are two swords. And he said vnto them, It is ynough. And he came out, & went (as he was woont) to mount Oliuet. And the Disciples followed him: and when he came to the place, hee said vnto thē, Pray, least ye fall into temptation. And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cuppe from mee: neuertheless, not my will, but thine be fulfilled. And there appeared an Angell vnto him, from heauen, comforting him. And hee was in an agonie, and prayed the longer, and his sweate was like droppes of blood, trickeling downe to the ground. And when he arose from prayer, & was come to his disciples, he founde them sleeping for heauinesse, & he saide vnto them, Why sleepe yet? Rise, and pray, least ye fall into temptation. While he yet spake, beholde, there came a companie, and he that was called Iudas, one of the twelue, went before them, & preassed nigh vnto Iesus, to kisse him. But Iesus sayde vnto him, Iudas, betrayest thou the sonne of man with a kisse? When they which were about him, sawe what would followe, they sayd vnto him, Lord, shall wee smite with the sworde? And one of them smote a seruaunt of the high Priestes, and strooke off his right eare. Iesus answered and sayde, Suffer yee thus farre forth. And

when

when he touched his eare, he healed him. Then Iesus sayde vnto the hie Priestes and rulers of the temple, and the Elders which were come to him, Yee bee come out as vnto a thiefe, with swoordes and staues. When I was dayly with you in the Temple, ye stretched foyth no hands agaynst me: But this is euen your very houre, and the power of darkenesse. Then tooke they him, and ledde him, and brought him to the high Priests house. But Peter followed a farre off. And when they had kindled a fire in the middes of the Palace, and were set downe together, Peter also sate downe among them. But when one of the wenches beheld him, as he sate by the fire, (and looked vpon him) she saide, This same fellowe was also with him. And hee denyed him, saying, Woman, I knowe him not. And after a litle while another sawe him, and saide, Thou art also of them. And Peter saide, Man, I am not. And about the space of an houre after, an other affirmed, saying, Uerely this fellowe was with him also, for he is of Galilee. And Peter said, Man, I wote not what thou sayest. And immediatly while he yet spake, the Cocke crewe. And the Lorde turned backe and looked vpon Peter, and Peter remembred the woorde of the Lorde, howe he had sayde vnto him, Before the Cocke crowe, thou shalt denie mee thrise: And Peter went

went out, and wept bitterly. And the men that tooke Jesus, mocked him, and smote him. And when they had blindfolded him, they stroke him on the face, and asked him, saying, Areede, who is he that smote thee? And many other thinges despitefully said they agaynst him. And assoone as it was day, the Elders of the people, and the high Priestes and Scribes came together, and ledde him into their counsaile, saying, Art thou very Christ? Tell vs. And he sayd vnto them, If I tell you, ye will not beleeue me: and if I aske you, you will not answere, nor let me goe. Hereafter shall the sonne of man sit on the right hand of the power of God. Then sayde they all, Art thou then the sonne of God? He saide, Ye saye that I am. And they said, What neede we of any further witnesse? for we our selues haue heard of his owne mouth.

Thursday before Easter.

The Epistle.

THis I warne you of, and commende not, 1.Co.11
that yee come not together after a better maner, but after a worse. For first of all, when ye come together in the congregation, I heare that there is dissention among you, and I partly beleeue it. For there must bee sectes among you, that they which are perfect

among you may bee knowen. When yee come together therefore into one place, the Lordes Supper can not be eaten, for euery man beginneth afore to eate his owne supper. And one is hungrie, and another is drunken. Haue yee not houses to eate and drinke in? Despise ye the congregation of God, and shame them that haue not? What shal I say vnto you? Shall I praise you? In this I prayse you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when hee had giuen thankes, he brake it, and said, Take ye, and eate, this is my bodie which is broken for you: This doe yee in the remembrance of mee. After the same maner also, hee tooke the cuppe when supper was done, saying, This cuppe is the newe Testament in my blood: This doe, as oft as ye drinke it, in remembrance of mee. For as often as ye shall eate this bread, & drinke of this cup, yee shall shewe the Lordes death till hee come. Wherefore, whosoeuer shall eate of this bread, and drinke of this cuppe of the Lorde vnworthily, shalbe guiltie of the bodie and blood of the Lorde. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because

he

he maketh no difference of the Lordes body. For this cause many are weake and sicke amõg you, and many sleepe. For if we had iudged our selues, we shoulde not haue bene iudged. But when we are iudged of the Lorde, we are chastened, that we shoulde not be damned with the worlde. Wherefore, my brethren, when ye come together to eate, tarie one for another. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospel.

THe whole multitude of them arose, and led him vnto Pilate. And they beganne to accuse him, saying, We founde this fellowe peruerting the people, and forbidding to pay tribute to Cesar, saying that he is Christ a King. And Pilate opposed him, saying, Art thou the King of the Iewes? He answered him and saide, Thou sayest it. Then saide Pilate to the high Priests, and to the people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throughout all Iurie, and beganne at Galilee, euen to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And assoone as he knew that he belon- *Luke.*

belonged vnto Herodes iurisdiction, he sent him to Herode, which was also at Hierusalem at that time. And when Herode sawe Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard manie things of him, and he trusted to haue seene some miracles done by him. Then hee questioned with him many wordes: but he answered him nothing. The high Priestes and Scribes stoode foorth, and accused him straitly. And Herode with his men of warre despised him. And when he had mocked him, he arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friendes together: for before they were at variance. And Pilate called together the high Priestes, and the rulers, and the people, and sayde vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and beholde I examine him before you, and finde no fault in this man of those thinges whereof yee accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing worthie of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie he must haue let one loose to them at the feast. And all the people cryed at once, saying, Awaye with him, and deliuer vs Barabbas (which for a certaine

insur-

insurrection made in the citie, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Jesus loose. But they cryed, saying, Crucifie him, crucifie him. He said vnto them the third time, What euill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cried with loude voyces, requiring that he might be crucified. And the voyces of them and of the high Priestes preuailed. And Pilate gaue sentence, that it should be as they required: and he let loose vnto them him, that for insurrection & murder was cast into prison, whome they had desired. And he deliuered to them Jesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene coming out of the fielde, and on him laide they the crosse, that he might beare it after Jesus. And there followed him a great company of people, and of women, which bewayled and lamented him. But Jesus turned backe vnto them, and sayde, Ye daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children. For behold, the dayes will come, in the which they shall say, Happie are the barren, and the wombes that neuer bare, & the paps which neuer gaue sucke. Then shall they begin to say to the mountaines, Fall on vs: and to the hilles,

Louer vs. For if they doe this in a greene tree, what shall be done in the drie? And there were two euill doers ledde with him to be slaine. And after that they were come to the place, (which is called Caluarie) there they crucified him, and the euill doers, one on the right hande, and the other on the left. Then sayde Iesus, Father, forgiue them, for they wote not what they doe. And they parted his rayment, and cast lottes. And the people stoode and beheelde. And the rulers mocked him with them, saying, He saued other men, let him saue himselfe if he be very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger, and sayde, If thou be the King of the Iewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrewe, This is the King of the Iewes. And one of the euill doers which were hanged, rayled on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same damnatiõ? We are righteously punished, for wee receiue according to our deedes: but this man hath done nothing amisse. And he saide vnto Iesus, Lorde remember me when thou commest into thy kingdome. And Iesus saide vnto him, Verily

rily I saye vnto thee, to daye shalt thou be with me in paradise. And it was about ỹ sixth houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the sunne was darkened, and the vayle of the temple did rent, euen thorow the middes. And when Jesus had cryed with a loude voyce, hee sayde, Father, into thy hands I commend my spirit. And when he thus had sayd, he gaue vp the ghost. Whē the Centurion sawe what had happened, he glorified God, saying, Verily, this was a righteous man. And all the people that came together to that sight, and sawe the things which had happened, smote their breastes, and returned. And all his acquaintaunce, and the woman that followed him from Galilee, stood a farre off, beholding these things. And beholde, there was a man named Joseph, a counsailour, and he was a good man, & a iust: the same had not consented to the counsaile and deede of them, which was of Arimathea, a citie of the Jewes, which same also wayted for the kingdome of God: he went vnto Pilate, & begged the bodie of Jesus, and tooke it downe, and wrapped it in a linnen cloth, & layde it in a Sepulchre that was hewen in stone, wherein neuer man before had bene layd. And that day was the preparing of the Sabboth, & the Sabboth drew on. The women that folowed after, which had

come with him from Galilee, behelde the Sepulchre, and how his body was layde. And they returned, and prepared sweete odours, & oynements: but rested on the Sabboth daye, according to the commandement.

On good Fryday.

The Collectes.

ALmighty God, wee beseech thee graciously to beholde this thy familie, for the which our Lorde Jesus Christ was contented to bee betrayed, and giuen vp into the hands of wicked men, and to suffer death vpon the crosse, who liueth and raigneth with thee and the holy Ghost now and euer. Amen.

ALmighty and euerlasting God, by whose spirite the whole bodie of the Church is gouerned & sanctified, receiue our supplications & prayers, which we offer before thee for all estates of men in thy holy congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee, through our Lord Jesus Christ.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted and liue, haue mercie vpon all Jewes, Turkes, Infidels, & Heretikes, and

take

take from them all ignorance, hardnes of heart and contempt of thy worde: and so fetch them home, blessed Lorde, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one fold vnder one shepheard Iesus Christ our Lorde, who liueth and raigneth, &c.

The Epistle.

THe law (which hath but a shadow of good thinges to come, and not the verie fashion of thinges them selues) can neuer with thyse sacrifices which they offer yeere by yeere continually, make the commers thereunto perfect. For woulde not then thyse sacrifices haue ceased to haue beene offred, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheless, in thyse sacrifices is there mencion made of sinnes euerie yeere. For the blood of Oxen & Goates can not take away sinnes. Wherefore when he commeth into the worlde, he sayeth, Sacrifice and offring thou wouldest not haue, but a bodie hast thou ordeyned me. Burnt offrings also for sinne hast thou not allowed. Then sayde I, Lo, I come here. In the beginning of the booke it is written of me, that I should do thy will, O God. Aboue, when he saith, Sacrifice and offring, and burnt

Heb.

burnt sacrifices, and sinne offrings thou wouldest not haue, neither hast thou allowed them (which yet are offred by the lawe:) then sayde he, Lo, I am here to doe thy will, O God: Hee taketh away the first, to establishe the latter. By the which will, wee are made holy, euen by the offring of the bodie of Iesu Christ once for all. And euery priest is readie dayly ministring, and offring oftentimes one maner of oblatiõ, which can neuer take away sinnes. But this man, after he hath offred one sacrifice for sinnes, is set downe for euer on the right hande of God, and from henceforth tarieth till his foes bee made his footestoole. For with one offring hath hee made perfect for euer them that are sanctified. The holy ghost himselfe also beareth vs record, euen when hee tolde before, This is the Testament that I will make vnto them: After those dayes (saith the Lorde) I will put my lawes in their hearts, & in their minds will I write them, and their sinnes and iniquities will I remember no more. And where remission of these thinges is, there is no more offring for sinne. Seeing therefore brethren, that by the meanes of the blood of Iesu, we haue libertie to enter into the holy place, by the new and liuing way, which he hath prepared for vs through the vaile (that is to say) by his flesh: And seing also that we haue an

high

high Priest, which is ruler ouer the house of God, let vs drawe nigh with a true heart in a sure faith, sprinkled in our hartes from an euill conscience, and washed in our bodyes with pure water. Let vs keepe the profession of our hope, without wauering (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhorte one another, and that so much the more, because ye see that the day draweth nigh.

The Gospell.

When Iesus had spoken these wordes, Iob.
he went forth with his disciples ouer the brooke Cedron, where was a gardē, into the which he then entred with his disciples. Iudas also which betrayed him, knewe the place, for Iesus oft times resorted thither with his disciples. Iudas then (after he had receiued a band of men, and ministers of the high Priests & Pharisees) came thither with lanternes, & firebrands, & weapons. And Iesus knowing all things that shoulde come on him, went forth, & said vnto them, Whom seeke ye? They answered him, Iesus of Nazareth. Iesus saide vnto them, I am he. Iudas also which betrayed

traped him, stood with them. Assoone then as he had said vnto them, I am he, they went backewarde, and fell to the grounde. Then asked he them againe, Whome seeke ye? They said, Jesus of Nazareth. Jesus answered, I haue tolde you ỳ I am he: if ye seeke me therefore, let these goe their way, that the saying might be fulfilled whych he spake, Of them which thou gauest me, haue I not lost one. Thē Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Jesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cuppe which my father hath giuen me? Then the companie, and the captaine, and the ministers of the Jewes tooke Jesus, and bound him, and led him away to Annas first, for he was father in lawe to Caiaphas, which was the high Priest the same yeere. Caiaphas was he that gaue counsaile to the Jewes, that it was expedient that one man shoulde dye for the people. And Simon Peter followed Jesus, and so did an other disciple: That disciple was knowen to the hie Priest, and went in with Jesus vnto the palace of the high Priest. But Peter stoode at the doore without. Then went out that other disciple (which was knowē to the high Priest) and spake to the Damosel that kept

the

the dooze, and brought in Peter. Then saide the Damosell that kept the dooze, vnto Peter, Art not thou also one of this mans disciples? Hee said, I am not. The seruants and ministers stood there, which had made a fire of coales, for it was colde, and they warmed themselues. Peter also stoode among them and warmed himselfe. The high priest then asked Iesus of his disciples, and of his doctrine. Iesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Iewes haue resorted, and in secret haue I spokē nothing. Why askest thou me? Aske them which heard me, what I said vnto them: Beholde, they can tell what I said. When he had thus spoken, one of the ministers which stoode by, smote Iesus on the face, saying, Answerest thou the high Priest so? Iesus answered him, If I haue euil spoken, beare witnesse of the euil: but if I haue well spoken, why smitest thou me? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stoode and warmed him selfe. Then said they vnto him, Art not thou also one of his disciples? He denyed it, and sayde, I am not. One of the seruants of the high priest (his Cousin whose eare Peter smote off) sayde vnto him, Did not I see thee in the garden with him? Peter therefore denyed againe, and immediatly

diatly the Cocke crewe. Then ledde they Jesus from Caiaphas into ỹ hall of iudgement: it was in the morning, and they them selues went not into the iudgement hall, least they shoulde be defiled, but that they might eate the passeouer. Pilate then went out to them, and saide, What accusation bring you against this man? They answered and saide vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee. Thē saide Pilate vnto thē, Take ye him, & iudge him after your owne lawe. The Jewes therefore said vnto him, It is not lawfull for vs to put any man to death: that the wordes of Jesus might be fulfilled which he spake, signifying what death he shoulde die. Then Pilate entred into the iudgement hall againe, and called Jesus, and said vnto him, Art thou the king of the Jewes? Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, Am I a Jewe? Thine owne nation, and high priestes haue deliuered thee vnto me: what hast thou done? Jesus answered, My kingdome is not of this worlde. If my kingdome were of this worlde, then would my ministers surely fight, that I shoulde not be deliuered to the Jewes: but now is my kingdome not from hence. Pilate therefore saide vnto him, Art thou a King then? Jesus answered, Thou sayest.

that I am a king. For this cause was I borne, and for this cause came I into the worlde, that I shoulde beare witnesse vnto the trueth: And all that are of the trueth heare my voyce. Pilate said vnto him, What thing is trueth? And when hee had saide this, hee went out againe vnto the Iewes, and saieth vnto them, I finde in him no cause at all. Yee haue a custome that I shoulde deliuer you one loose at Easter: will yee that I loose vnto you the King of the Iewes? Then cryed they all agayne, saying, Not him, but Barrabbas: The same Barabbas was a murderer. Then Pilate tooke Iesus therefore, and scourged him, and the souldiers wounde a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayde, Haile king of the Iewes: and they smote him on the face. Pilate went forth againe and said vnto them, behold, I bring him forth to you, that ye may knowe that I finde no fault in him. Then came Iesus forth, wearing a crowne of thorne, & a robe of purple. And he sayth vnto them, Beholde the man. When the high priestes therefore and the ministers saw him, they cryed, Crucifie him, crucifie him. Pilate sayeth vnto them, Take ye him, and crucifie him, for I finde no cause in him. The Iewes answered him, We haue a lawe, and by our lawe hee ought to

die,

die, because he made himselfe the sonne of God. When Pilate heard that saying, hee was the more afraid, & went againe into the iudgement hall, and sayde vnto Jesus, Whence art thou? But Jesus gaue him none answere. Then saith Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Jesus answered, Thou couldest haue no power at all agaynst mee, except it were giuen thee from aboue. Therefore he that deliuered mee vnto thee, hath ỹ more sinne. And from thencefoorth sought Pilate meanes to loose him. But the Jewes cryed, saying, if thou let him goe, thou art not Cesars friend: For whosoeuer maketh himselfe a King, is agaynst Cesar. When Pilate heard that saying, he brought Jesus foorth, and sate downe to giue sentence, in a place that is called the pauement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And he saith vnto the Jewes, Beholde your king. They cryed, saying, Awaye with him, awaye with him, crucifie him. Pilate sayeth vnto them, Shall I crucifie your King? The high Priests answered, Wee haue no King but Cesar. Then deliuered he him to them to be crucified. And they tooke Jesus, and led him away. And he bare his crosse, and went foorth into

to a place which is called ỳ place of dead mens skulles, but in Hebrew Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the middest. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of Nazareth, King of the Iewes. This title read many of the Jewes: for the place where Jesus was crucified was neere to the citie. And it was written in Hebrewe, Greeke, and Latine. Then said the high priests of the Jewes to Pilate, Write not king of the Jewes: but that he saide, I am king of ỳ Jewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, when they had crucified Jesus, tooke his garmentes, and made fower partes, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They sayd therefore among them selues, Let vs not deuide it, but cast lottes for it, who shall haue it, that the scripture might be fulfilled, saying, They haue parted my rayment among them, and for my coate did they cast lottes. And the souldiers did such thinges in deede. There stoode by the crosse of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Marie Magdalene. When Jesus therefore saw his mother, and the disciple whome hee loued, standing, he saith vnto

his mother, Woman, beholde thy sonne. Then saide he to the disciple, beholde thy mother. And from that houre the Disciple tooke her for his owne. After these thinges, Jesus knowing that all things were now perfourmed, that ỳ Scripture might bee fulfilled, hee sayth, I thirst. So there stoode a vessell by, full of vineger: therefore they filled a sponge with vineger, and wound it about with hysope, and put it to his mouth. As soone as Jesus then receiued of the vineger, he said, It is finished, and bowed his head, and gaue vp the ghost. The Jewes therefore, because it was the preparing of the Sabboth, that the bodies shoulde not remayne vpon the crosse on the Sabboth day (for that Sabboth day was an hie day) besought Pilate that their legges might be broken, and that they might be taken downe. Then came the souldiers, and brake the legges of the first, and of the other which was crucified with him. But when they came to Jesus, & saw that hee was dead already, they brake not his legges: but one of the souldiers with a speare thrust him into the side, & forthwith there came out blood and water. And he that saw it, bare recorde, and his recorde is true. And hee knoweth that he saith true, that ye might beleue also. For these thinges were done, that ỳ scripture shoulde bee fulfilled, Yee shall not breake a bone of him.

And

And againe another Scripture saith, They shall
looke vpon him whom they haue pearsed. After
this, Joseph of Arimathea (which was a disciple
of Jesus, but secretly for feare of the Jewes) be-
sought Pilate that he might take downe the bo-
die of Jesus. And Pilate gaue him licence. Hee
came therefore and tooke the body of Jesus. And
there came also Nichodemus (which at the be-
ginning came to Jesus by night) and brought
of myrrhe and aloes mingled together, about an
hundred pounde weight. Then tooke they the
bodie of Jesus, and wounde it in linnen clothes
with the odours, as the maner of the Jewes is
to bury. And in the place where he was crucifi-
ed there was a garden, and in the garden a newe
sepulchre, wherein was neuer man layde. There
layde they Jesus therefore, because of the prepa-
ring of the Sabboth of the Jewes, for the sepul-
chre was nigh at hand.

Easter Euen.

The Epistle.

IT is better (if the will of God be so) that yee 1.P
suffer for wel doing, thē for euil doing: for as-
much as Christ hath once suffred for sinnes,
the iust for the vniust, to bring vs to God, and
was killed as pertaining to the flesh, but was
quickened in the spirite. In which spirit he also

went and preached to the spirites that were in prison, which sometime had bene disobedient, when the long suffring of God was once looked for in the dayes of Noe, while ỹ arke was a preparing: wherin a few, that is to say, eight soules, were saued by the water, like as baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hande of God, and is gone into heauen, angels, powers, & might, subdued vnto him.

The Gospell.

.57 WHen the euen was come, there came a rich man of Arimathea, named Joseph, which also was Jesus disciple. He went vnto Pilate, and begged the body of Jesus. Then Pilate commanded the bodie to be deliuered. And when Joseph had taken ỹ bodie, he wrapped it in a cleane linnen cloth, and layde it in his newe tombe, which he had hewen out euen in the rocke, and rolled a great stone to the dooze of the sepulchze, and departed. And there was Marie Magdalene, and the other Marie, sitting ouer against the sepulchze. The next day that followeth the day of preparing, the high Priests and Pharises came together

gether vnto Pilate, saying, Syr, we remember that this deceiuer saide, while he was yet aliue, After three dayes I will rise againe. Command therefore that the sepulchre be made sure, vntill the third day, least his disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last errour shalbe worse then the first. Pilate saide vnto them, Ye haue a watche, go your way, make it as sure as ye can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

Easter day.

¶ At Morning prayer, in steade of the Psalme, O come let vs, &c. these Anthemes shall be sung or said.

CHrist rising againe from the dead, now dieth not. Death from henceforth hath no power vpon him. For in that he dyed, he dyed but once to put away sinne: but in that he liueth, he liueth vnto God. And so likewise, count your selues dead vnto sinne, but liuing vnto God in Christ Iesus our Lord.

CHrist is risen againe, the first fruites of them that sleepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men doe die: so by Christ all men shalbe restored to life.

Easter day.

The Collect.

ALmightie God, which through thy onely begotten sonne Jesus Christ hast ouercome death, & opened vnto vs the gate of euerlasting life, we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe we may bring the same to good effect, through Jesus Christ our Lord, who liueth, &c.

The Epistle.

1. IF ye be risen againe with Christ, seeke those thinges which are aboue, where Christ sitteth on the right hande of God. Set your affection on heauenly things, and not on earthly thinges. For ye are dead, & your life is hid with Christ in God. Whensoeuer Christ (which is our life) shall shewe him selfe, then shall ye also appeare with him in glorie. Mortifie therefore your earthly members, fornication, vncleannesse, vnnaturall lust, euill concupiscence, & couetousnes, which is worshipping of idoles: for which things sake the wrath of God vseth to come on the children of vnbeliefe, among whome ye walked sometime, when ye liued in them.

The Gospel.

. THe first day of the Sabbothes, came Marie Magdalene earely (when it was yet darke) vnto the sepulchre, and sawe the

stone

stone taken away from the graue. Then shee ranne, and came to Simon Peter, and to the other disciple whome Jesus loued, and sayeth vnto them, They haue taken away the Lord out of the graue, and we can not tell where they haue layde him. Peter therefore went forth, and that other disciple, & came vnto the sepulchre. They ran both together, and that other Disciple did outrunne Peter, and came first to the sepulchre. And when he had stouped downe, he sawe the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lye, and the napkin that was about his head not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and he sawe, and beleeued: For as yet they knewe not the Scripture, that he shoulde rise againe from death. Then the disciples went againe to their owne home.

Munday in Easter weeke.

The Collect.

ALmightie God, which through thy onely begotten sonne Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting

life: We humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe we may bring the same to good effect, through Iesus Christ our Lord, who liueth and raigneth, &c.

The Epistle.

34. PEter opened his mouth, and sayde, Of a trueth I perceiue that there is no respect of persons with God: but in all people he that feareth him, and worketh righteousnesse, is accepted with him. Ye knowe the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer al things. Which preaching was published throughout all Iurie (and began in Galilee, after the baptisme which Iohn preached) howe God anoynted Iesus of Nazareth with the holy ghost, and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill, for God was with him. And we are witnesses of al things which he did in the lande of the Iewes, and at Hierusalem, whome they slue and hanged on tree. Him God raised vp the thirde day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from

death,

death. And he commaunded vs to preach vnto the people, and to testifie, that it is he which was ordeined of God to be the iudge of the quicke and the dead. To him giue all the prophets witnesse, that through his name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospell.

BEholde, two of the disciples went that same day to a towne called Emaus, which was from Hierusalem about three score furlongs, and they talked together of all the things that had happened. And it chaunced, while they communed together and reasoned, Iesus him selfe drewe neere, & went with them: But their eyes were holden, that they shoulde not knowe him. And he saide vnto them, What maner of communicatiõs are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and saide vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the thinges which haue chaunced there in these dayes? He saide vnto them, What things? And they sayde vnto him, Of Iesus of Nazareth, which was a prophet, mightie in deede and worde before God and all the people, and howe the hie Priestes and our rulers deliuered him to

Luke

be

be condemned to death, and haue crucified him: But we trusted that it had bene he which shoulde haue redeemed Israel. And as touching all these thinges, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonyed, which came early vnto the sepulchre, and founde not his body: and came, saying that they had seene a vision of Angels, which sayde that he was aliue. And certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had sayde, but him they sawe not. And he sayde vnto them, O fooles, and slowe of heart to beleeue all that the Prophets haue spoken: Ought not Christ to haue suffred these thinges, and to enter into his glorie? And he began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drewe nigh vnto the towne which they went vnto, and he made as though he would haue gone further, and they constrayned him, saying, Abide with vs, for it draweth towardes night, and the day is farre passed. And he went in, to tarie with them. And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, and they knewe him: and he vanished out of their sight. And they sayde be-

tweene

tweene them selues, Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the scriptures? And they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, & them that were with them, saying, The Lorde is risen in deede, and hath appeared to Simon. And they tolde what thinges were done in the waye, and howe they knewe him in breaking of bread.

Tuesday in Easter weeke.

The Collect.

ALmightie father, which hast giuen thine only sonne to die for our sinnes, and to rise againe for our iustification, graunt vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in purenesse of liuing and trueth, through Iesus Christ our Lord.

The Epistle.

YE men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this worde of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read euery Sabboth day, they haue fulfilled them in condemning him. And *Act.*

when

when they founde no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a sepulchre. But God raised him againe frō death the thirde day, and he was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And we declare vnto you, howe that the promise which was made vnto the fathers, GOD hath fulfilled vnto their children, euen vnto vs, in that he rayled vp Iesus againe, euen as it is written in the seconde Psalme, Thou art my sonne, this day haue I begotten thee. As concerning that he rayled him vp from death, nowe no more to returne to corruption, he said on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore he saith also in another place, Thou shalt not suffer thine holy one to see corruption. For Dauid (after ẏ he had in his time fulfilled the wil of God) fel on sleepe, and was layde vnto his fathers, and saw corruption: But he whome God raised againe, sawe no corruption. Be it knowen vnto you therefore (ye men and brethren) that through this man is preached vnto you forgiuenesse of sinnes, & that by him all that beleeue, are iustified from all things, from which ye coulde not be iustified by

the

the lawe of Moses. Beware therefore, least that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: For I doe a worke in your dayes, which ye shall not beleeue, though a man declare it vnto you.

The Gospel.

IEsus stoode in the middes of his Disciples, and said vnto them, Peace be vnto you: It is I, feare not. But they were abashed and afraide, and supposed that they had seene a spirite. And he sayd vnto them, Why are ye troubled, and why doe thoughts arise in your hearts? Beholde my handes and my feete, that it is euen I my selfe: handle me, and see: for a spirite hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his handes and his feete. And while they yet beleeued not for ioy, and wondred, he sayde vnto them, Haue ye here any meate? And they offred him a piece of a broyled fish, and of an hony combe. And he tooke it, and did eate before them. And he sayde vnto them, These are the wordes which I spake vnto you, while I was yet with you: That all must needes be fulfilled which were written of me in the lawe of Moses, and in the Prophetes, & in the Psalmes. Then opened he their wittes, that they might vnderstand the Scriptures, and *Luke.*

said

saide vnto them, Thus it is written, and thus it behoued Christ to suffer, & to rise againe from death the thirde day, and that repentance and remission of sinnes should be preached in his name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmightie God, &c. (As at the Communion on Easter day.)

The Epistle.

1. Ioh. 5. 4. ALl that is borne of God, ouercommeth the worlde. And this is the victorie that ouercommeth the worlde, euen our faith. Who is he that ouercommeth the world, but he that beleeueth that Iesus is the sonne of God? This Iesus Christ is he that came by water and blood: not by water onely, but by water and blood. And it is the spirite that beareth witnesse, because the spirite is trueth. For there are three which beare recorde in heauen, the father, the worde, and the holy Ghost, and these three are one. And there are three which beare recorde in earth, the spirit, and water, and blood, and these three are one. If we receiue the witnes of men, the witnesse of God is greater. For

this

this is the witnes of God that is greater, which hee teſtified of his ſonne. Hee that beleeueth on the ſonne of God, hath the witneſſe in him ſelfe: He that beleeueth not God, hath made him a lyer, becauſe he beleeueth not the record that God gaue of his ſonne. And this is the recorde, how that God hath giuen vnto vs eternall life, & this life is in his Sonne. He that hath the ſonne, hath life, & he that hath not the Sonne of God, hath not life.

The Goſpel.

THe ſame day at night, which was the firſt day of the Sabbothes, when the doores were ſhut (where the diſciples were aſſembled together for feare of the Jewes) came Jeſus and ſtoode in the middes, and ſayde vnto them, Peace bee vnto you. And when hee had ſo ſayde, hee ſhewed vnto them his handes and his ſide. Then were the diſciples glad when they ſawe the Lorde. Then ſayd Jeſus to them agayne, Peace bee vnto you. As my father ſent me, euen ſo ſend I you alſo. And when hee had ſayde theſe wordes, hee breathed on them, and ſayde vnto them, Receiue yee the holy Ghoſt. Whoſoeuers ſinnes ye remit, they are remitted vnto them, and whoſoeuers ſinnes ye retayne, they are retayned. Iohn. 2

The Collect.

ALmightie God, which hast giuen thine onely sonne to be vnto vs both a sacrifice for sinne, and also an ensample of godly life, giue vs the grace that we may alwayes most thankfully receiue that his inestimable benefit, and also dayly endeuour our selues to followe the blessed steps of his most holy life.

The Epistle.

1. Pet. 2. 19. THis is thanke worthie, if a man for conscience toward God endure griefe, and suffer wrong vndeserued. For what praise is it, if when yee bee buffetted for your faults, ye take it patiently? But and if when ye doe well, yee suffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were yee called. For Christ also suffered for vs, leauing vs an example, that ye should followe his steps, which did no sinne, neither was there guile founde in his mouth. Which when he was reuiled, reuyled not agayne: when hee suffered, he threatned not, but committed the vengeaunce to him that iudgeth righteously. Which his owne selfe bare our sinnes in his bodie on the tree, that wee being deliuered from sinne, should liue vnto righteousnesse, by whose stripes yee were healed. For ye were as sheepe

going aſtray, but are now turned vnto the ſhepheard and biſhop of your ſoules.

The Goſpel.

CHriſt ſaide to his diſciples, I am the good ſhepheard. A good ſhepheard, giueth his life for his ſheepe. An hired ſeruant, and hee which is not ỹ ſhepheard (neyther the ſheepe are his owne) ſeeth the wolfe comming, and leaueth the ſheepe, and fleeth, and the wolfe catcheth and ſcattereth the ſheepe. The hired ſeruant fleeth, becauſe hee is an hired ſeruaunt, and careth not for the ſheepe. I am the good ſhepheard, and knowe my ſheepe, and am knowen of mine. As my father knoweth me, euen ſo knowe I alſo my father. And I giue my life for ỹ ſheepe. And other ſheepe I haue, which are not of this fold: them alſo muſt I bring, and they ſhall heare my voyce, and there ſhall be one folde, and one ſhepheard. Iohn

The third ſunday after Eaſter.

The Collect.

ALmightie God, which ſheweſt to all men that bee in errour, the light of thy trueth, to the intent that they may returne into the way of righteouſneſſe: graunt vnto all them that be admitted into the felowſhippe of Chriſtes religion,

that they may eschewe those things that be contrary to their profession, & folow all such things as be agreeable to the same, through our Lorde Iesus Christ.

The Epistle.

1.11. DEarely beloued, I beseech you as strangers and pilgrimes, absteine from fleshly lustes, which fight agaynst the soule, and see that yee haue honest conuersation among the Gentiles, that where as they backbite you as euill doers, they may see your good workes, and prayse God in the daye of visitation. Submitte your selues therefore euery man for the Lordes sake, whether it bee vnto the King, as vnto the chief head, eyther vnto rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laud of them that do well. For so is the will of God, that with well doing ye may stoppe the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloke of maliciousnesse, but euen as the seruants of God. Honour al men: Loue brotherly felowship: Feare God: Honour the king.

The Gospell.

5.16 IEsus sayde to his disciples, After a while yee shall not see me, and agayne, after a while yee shall see mee, for I goe to the Father.

Then

Then ſaid ſome of his diſciples betweene them ſelues, What is this that he ſaith vnto vs, After a while ye ſhall not ſee me, & again, after a while ye ſhall ſee me, & that I go to the father? They ſaid therefore, What is this that he ſaith, After a while? We can not tell what he ſayeth. Jeſus perceiued that they would aſke him, & ſaid vnto them, Ye enquire of this betweene your ſelues, becauſe I ſaid, After a while ye ſhall not ſee me, and againe, after a while ye ſhall ſee me. Uerily, verily I ſay vnto you, Ye ſhal weepe and lamẽt, but contrariwiſe the world ſhall reioyce. Ye ſhall ſorowe, but your ſorowe ſhalbe turned to ioy. A woman when ſhe trauaileth hath ſorow, becauſe her houre is come: But as ſoone as ſhe is deliuered of the childe, ſhe remembreth no more the anguiſhe, for ioye that a man is borne into the world. And ye nowe therefore haue ſorowe: but I wil ſee you againe, and your hearts ſhall reioyce, and your ioy ſhall no man take from you.

The fourth Sunday after Eaſter.

The Collect.

ALmightie GOD, which doeſt make the mindes of all faithfull men to be of one will, graunt vnto thy people, that they may loue the thing which thou commandeſt, and deſire that which thou doeſt promiſe, that among the

sundry and manifold changes of the worlde, our heartes may surely there be fixed, whereas true ioyes are to be found, through Christ our Lorde.

The Epistle.

17. EVery good gift, and euery perfect gift is from aboue, and commeth downe from the father of lightes, with whome is no variablenesse, neither shadowe of change. Of his owne will begate he vs with the worde of trueth, that we shoulde be the first fruites of his creatures. Wherefore deare brethren, let euery man be swift to heare, slowe to speake, slowe to wrath: For the wrath of man worketh not that which is righteous before God. Wherfore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenesse the worde that is graffed in you, which is able to saue your soules.

The Gospell,

16.5. IEsus saide vnto his disciples, Nowe I goe my way to him that sent me, and none of you asketh me whither I goe: but because I haue sayde such things vnto you, your heartes are full of sorowe. Neuertheless, I tell you the trueth, it is expedient for you, that I goe away. For if I goe not away, that comforter will not

come vnto you. But if I depart, I will sende him vnto you. And when he is come, he will rebuke the worlde of sinne, and of righteousnesse, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnesse, because I goe to my father, and ye shall see me no more. Of iudgement, because the prince of this worlde is iudged alreadie. I haue yet many thinges to saye vnto you, but ye can not beare them away nowe. Howbeit when he is come (which is the spirit of trueth) he will leade you into all trueth. He shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and he will shewe you things to come. He shall glorifie me: for he shall receiue of mine, and shall shewe vnto you. All things that the Father hath, are mine: therefore saide I vnto you, that he shall take of mine, and shewe vnto you.

The fifth Sunday after Easter.

The Collect.

LOrd, from whome all good things do come, graunt vs thy humble seruants, that by thy holy inspiration, we may thinke those thinges that be good, and by thy merciful guiding, may perfourme the same, through our Lorde Iesus Christ.

The Epistle.

.22. SEe that ye be doers of the worde, and not hearers only, deceiuing your owne selues. For if any man heare the worde, and declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse. For as soone as he hath looked on him selfe, he goeth his way, and forgetteth immediatly what his fashion was. But whoso looketh in the perfect lawe of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shalbe happie in his deede. If any man among you seeme to be deuout, and refrayneth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the father, is this, to visite the fatherles and widowes in their aduersitie, and to keepe him selfe vnspotted of the worlde.

The Gospel.

5. 23. VErily, verily I say vnto you, whatsoeuer ye aske the father in my name, he wil giue it you. Hitherto haue ye asked nothing in my name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbes. The time wil come, when I shall no more speake vnto you by prouerbes, but I shall shew you plainely from my father.

father. At that day shal ye aske in my name, and I say not vnto you that I will speake vnto my father for you: for the father him self loueth you, because ye haue loued me, & haue beleeued that I came out from God. I went out from the father, & came into the world. Agayne, I leaue the worlde, & go to the father. His disciples said vnto him, Loe, now thou talkest playnly, and speakest no prouerbe. Nowe are we sure that thou knowest all things, & needest not that any man should aske thee any question, therefore beleeue wee that thou camest from God. Iesus answered them, Now ye do beleeue, behold, the houre draweth nie, and is already come, that ye shalbe scattered euery man to his owne, and shall leaue me alone: And yet am I not alone, for the father is with mee. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulation: But be of good cheare, I haue ouercome the world.

The Ascension day.

The Collect.

GRaunt we beseech thee almighty God, that like as wee doe beleeue thy onely begotten sonne our Lorde to haue ascended into the heauens: so we may also in heart and minde thither ascend, and with him continually dwell.

The Epistle.

1. IN the former treatise (deare Theophilus) we haue spoken of all that Jesus began to do & teach, vntill the day in which hee was taken vp, after that hee through the holy ghost had giuen commaundementes vnto the Apostles, whome he had chosen, to whome also he shewed him selfe aliue after his passion (and that by many tokens) appearing vnto them xl. dayes, and speaking of the kingdome of God, and gathered them together, and commaunded them that they shoulde not departe from Hierusalem, but to wayte for the promises of the father, whereof (sayth he) ye haue heard of me. For John truely baptized with water, but ye shalbe baptized with the holy Ghost, after these fewe dayes. When they therefore were come together, they asked of him, saying, Lorde, wilt thou at this time restore agayne ỳ kingdome of Israel? And he said vnto them, It is not for you to knowe the times or the seasons, which the father hath put in his owne power. But ye shall receiue power after the holie ghost is come vpon you: and ye shalbe witnesses vnto me, not onely in Hierusalem, but also in al Iurie, and in Samaria, and euen vnto the worldes end. And when he had spoken these thinges, while they beheldе, hee was taken vp on hye, and a cloude receyued him vp out of

their

their ſight. And while they looked ſtedfaſtly vp toward heauen as hee went, beholde, two men ſtoode by them in white apparel, which alſo ſaid, Ye men of Galilee, why ſtand yee gaſing vp into heauen? This ſame Jeſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him go into heauen.

The Goſpel.

Jeſus appeared vnto the eleuen as they ſate Mat.
at meate, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they beleeued not them which had ſeene that hee was riſen againe from the dead. And he ſaid vnto thē, Go ye into al the world, and preach the Goſpel to al creatures: Hee that beleeueth and is baptized, ſhalbe ſaued: but he that beleeueth not, ſhalbe damned. And theſe tokens ſhall folow them that beleeue. In my name they ſhall caſt out deuils, they ſhall ſpeake with new tongues, they ſhall driue away ſerpents, & if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, & they ſhal recouer. So then when the Lord had ſpoken vnto them, hee was receiued into heauen, and is on the right hand of God. And they went forth, and preached euerie where, the Lorde working with them, and confirming the word with miracles folowing.

Sunday

The Collect.

O God, the king of glorie, which haſt exalted thine onely ſonne Jeſus Chriſt with great triumphe vnto thy kingdome in heauen: we beſeech thee leaue vs not comfortleſſe, but ſende to vs thine holy ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, who liueth and raigneth, &c.

The Epiſtle.

7. The ende of all things is at hande. Be ye therefore ſober, and watch vnto prayer. But aboue all things haue feruent loue among your ſelues: For loue ſhall couer the multitude of ſinnes. Bee yee harberous one to another without grudging. As euerie man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters of the manyfolde graces of God. If any man ſpeake, let him talke as the wordes of God. If any man miniſter, let him doe it, as of the habilitie which God miniſtreth to him, that God in all things may bee glorified though Jeſus Chriſt, to whome bee prayſe and dominion for euer and euer. Amen.

The

The Gospell.

WHen the comforter is come, whome Ioh.
I will sende vnto you from the father (euen the spirit of trueth, which proceedeth of the father) he shall testifie of me, and ye shall beare witnesse also, because ye haue bene with me from the beginning. These thinges haue I said vnto you, because ye should not be offended. They shall excommunicate you, yea the time shall come, that whosoeuer killeth you, will thinke that he doeth God seruice. And such things will they doe vnto you, because they haue not knowen the father, neither yet me. But these things haue I tolde you, that when the time is come, ye may remember then that I tolde you.

Whitsunday.

The Collect.

GOd which as vpon this day hast taught the hearts of thy faithful people, by the sending to them the light of thy holy spirit: Graunt vs by the same spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Christ Iesu our Sauiour, who liueth and raigneth with thee, in the vnitie of the same spirit, one God, worlde without ende, Amen.

The

The Epistle.

WHen the fiftie dayes were come to an end, they were al with one accord together in one place, and suddenly there came a sounde from heauen, as it had bene the comming of a mightie wind, and it filled all the house where they sate. And there appeared vnto them cloue tongues, like as they had bene of a fire, & it sate vpō eche one of them, and they were all filled with the holy ghost, and began to speake with other tongues, euen as the same spirit gaue them vtterance. Then were dwelling at Hierusalem Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came together, and were astonied, because that euery man heard them speake with his owne language. They wondred all, and marueiled, saying among them selues, Beholde, are not all these which speake, of Galilee? And how heare we euery man his owne tongue wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iurie, and of Cappadocia, of Pontus and Asia, Phrigia, and Pamphylia, of Egypt, and of the partes of Libya, which is beside Cyrene, and straungers of Rome, Iewes and Proselytes,

Greekes

Greekes and Arabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospell.

IEsus saide vnto his disciples, If ye loue me, Ioh.
keepe my commaundements, and I will pray the father, and he shall giue you another comforter, that he may abide with you for euer, euen the spirite of trueth, whome the worlde can not receiue, because the worlde seeth him not, neither knoweth him: But ye knowe him, for he dwelleth with you, and shall be in you. I will not leaue you comfortles, but will come to you. Yet a litle while, & the worlde seeth me no more, but ye see me: For I liue, and ye shall liue. That day shall ye knowe, that I am in my father, and you in me, and I in you. He that hath my commandements and keepeth them, the same is he that loueth me. And he that loueth me, shall be loued of my father, and I will loue him, and will shew mine owne selfe vnto him. Iudas saith vnto him (not Iudas Iscariot) Lord, what is done that thou wilt shew thy selfe vnto vs, and not vnto the world? Iesus answered, & said vnto him, If a man loue me, he will keepe my sayings, and my father will loue him, and we will come vnto him, and dwell with him. He that loueth me not,

keepeth

keepeth not my sayings. And the worde which ye heare, is not mine, but the fathers which sent me. These thinges haue I spoken vnto you, being yet present with you: but the comforter, which is the holy Ghost, whome my father will sende in my name, he shall teach you all things, and bring all things to your remembrance, what soeuer I haue saide vnto you. Peace I leaue with you, my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heartes be grieued, neither feare. Ye haue heard how I said vnto you, I go and come againe vnto you. If ye loued me, ye woulde verily reioyce, because I saide, I goe vnto the father: For the father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleeue. Hereafter will I not talke many wordes vnto you: for the prince of this worlde commeth, and hath nought in me, but that the worlde may knowe that I loue the father. And as the father gaue me commaundement, euen so doe I.

Munday in Whitsun weeke.

The Collect.

GOD which as vpon this day hast taught the hearts, &c. ¶ As vpon Whitsunday.

The

The Epistle.

THen Peter opened his mouth, and sayde, Act. x.
Of a trueth I perceiue that there is no respect of persons with God: but in all people, hee that feareth him, and worketh righteousnesse, is accepted with him. Ye knowe the preaching that God sent vnto the children of Israell, preaching peace by Iesus Christ, which is Lord ouer all thinges. Which preaching was published throughout all Iurie, (and began in Galilee, after the baptisme which Iohn preached) howe God annoynted Iesus of Nazareth with the holy ghost, & with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of al things which he did in the lande of the Iewes, & at Hierusalem: whom they slue and hanged on a tree: him God raysed vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after hee arose from death. And he commanded vs to preach vnto the people, and to testifie that it is he which was ordeined of God to bee the iudge of quicke & dead. To him giue all the Prophetes witnesse, that through his name, whosoeuer beleeueth in him,

shall

shall receiue remission of sinnes. While Peter yet spake these wordes, the holy ghost fell on all them which heard the preaching. And they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shedde out the gift of the holy ghost. For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these shoulde not be baptized, which haue receiued the holy ghost as well as wee? and he commaunded thē to be baptized in the name of the Lord. Then prayed they him to tary a fewe dayes.

The Gospel.

3.16. SO God loued the worlde, that he gaue his onely begotten sonne, that whosoeuer beleeueth in him, shoulde not perish, but haue euerlasting life. For GOD sent not his sonne into the worlde to condemne the worlde, but that the worlde through him might be saued. He that beleeueth on him, is not condemned. But he that beleeueth not, is condemned alreadie, because he hath not beleeued in the name of the onely begotten sonne of God. And this is the condemnation, that light is come into the world, and men loued darkenes more then light, because their deedes were euill. For euery one that euill doeth, hateth the light, neyther com-

meth

meth to the light, least his deedes should bee reproued. But he that doeth the trueth, commeth to the light, that his deeds may be knowen, how that they are wrought in God.

Tuesday in Whitsun weeke.

The Collect.

God which as, &c. ¶ As vpon Whitsunday.

The Epistle.

WHen the Apostls which were at Hierusalem, heard saye that Samaria had receiued the woyde of God, they sent vnto them Peter & Iohn: which when they were come downe, prayed for them, that they might receiue the holy Ghost. For as yet he was come on none of them, but they were baptised onely in the name of Christ Iesu. Then laid they their hands on them, and they receiued the holy Ghost. *Act.*

The Gospel.

VErily, verily I say vnto you, hee that entreth not in by the dooze into the sheepefolde, but climeth vp some other waye, the same is a theefe and a murderer. But hee that entereth in by the dooze, is the shepheard of the sheepe: To him the porter openeth, and the sheepe heare his voyce, and hee calleth his owne *Iohn*

sheepe by name, & leadeth them out. And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe followe him, for they knowe his voyce. A straunger wil they not folow, but will flee from him: for they knowe not the voyce of strangers. This prouerbe spake Jesus vnto them, but they vnderstood not what things they were which he spake vnto them. Then sayd Jesus vnto them agayne, Verily, verily I saye vnto you, I am the dooze of the sheepe. All (euen as many as came before me) are theeues & murderers, but the sheepe did not heare them. I am the dooze, by me if any enter in, hee shall be safe, and shall go in and out, and find pasture. A thiefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

Trinitie Sunday.

The Collect.

ALmightie & euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true fayth, to acknowledge the glorie of the eternall Trinitie, and in the power of the diuine Maiestie, to worship the vnitie: Wee beseech thee, that through the stedfastnesse of this fayth, we may euermore be defended from all aduersitie, which liuest and raignest one God, world with out ende, Amen.

The

The Epistle.

AFter this I looked, and beholde, a doore Apo
was open in heauen, and the first voyce which I heard, was as it were of a trumpet, talking with me, which saide, Come vp hither, and I will shewe thee thinges which must be fulfilled hereafter. And immediatly I was in the spirite, and beholde, a seate was set in heauen, and one sate on the seate. And he that sate, was to looke vpon like vnto a Jasper stone, and a Sardine stone. And there was a rainebowe about the seate, in sight like vnto an Emeralde. And about the seate were xxiiii. seats, and vpon the seates xxiiii. Elders sitting, clothed in white rayment, and had on their heades crownes of golde. And out of the seate proceeded lightnings, and thundrings, and voyces. And there were seuen lampes of fire burning before the seate, which are the seuen spirites of God. And before the seate there was a sea of glasse like vnto Christall, and in the middes of the seate, and rounde about the seate were foure beastes, full of eyes before and behinde. And the first beast was like a Lion, & the second beast like a calfe, and the thirde beast had a face as a man, & the fourth beast was like a fleeing Eagle. And the foure beasts had eche of thē six wings about him, & they were ful of eyes within. And they did

not reſt day neither night, ſaying, Holy, holy, holy Lorde God almightie, which was, & is, and is to come. And when thoſe beaſts gaue glory, & honour, and thankes to him that ſate on the ſeate (which liueth for euer & euer) the xxiiii. Elders fell downe before him that ſate on the throne, & worſhipped him that liueth for euer, & caſt their crownes before ỹ throne, ſaying, Thou art worthie, O Lord (our God) to receiue glorie, and honour, and power, for thou haſt created all things, and for thy willes ſake they are, and were created.

The Goſpell.

.I. THere was a man of the Phariſees, named Nichodemus, a ruler of the Iewes. The ſame came to Ieſus by night, and ſayde vnto him, Rabbi, we knowe that thou art a teacher come from God, for no man coulde do ſuch miracles as thou doeſt, except God were with him. Ieſus anſwered, and ſaide vnto him, Uerily, verily I ſay vnto thee, Except a man be borne from aboue, he can not ſee the kingdome of God. Nichodemus ſayde vnto him, Howe can a man be borne when he is olde? Can he enter into his mothers wombe, and be borne againe? Ieſus anſwered, Uerily, verily I ſay vnto thee, Except a man be borne of water and of the ſpirit, he can not enter into the kingdome of God.

That

That which is borne of the flesh, is flesh: and that which is borne of the spirite, is spirite. Marualle not thou that I said vnto thee, Ye must be borne from aboue. The winde bloweth where it lusteth, and thou heareſt the ſounde thereof, but thou canſt not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the ſpirite. Nichodemus anſwered, and ſaid vnto him, Howe can theſe things be? Jeſus anſwered and ſaide vnto him, Art thou a maſter in Iſrael, and knoweſt not theſe things? Uerily, verily I ſay vnto thee, we ſpeake that we knowe, and teſtifie that we haue ſeene, and ye receiue not our witnes. If I haue told you earthly things, and ye beleeue not, how ſhall ye beleeue if I tell you of heauenly things? And no man aſcendeth vp to heauen, but he that came downe from heauen, euen the ſonne of man which is in heauen. And as Moſes lift vp the ſerpent in the wilderneſs, euen ſo muſt the ſonne of man be lift vp, that whoſoeuer beleeueth in him, periſh not, but haue euerlaſting life.

The firſt Sunday after Trinitie.

The Collect.

GOd, the ſtrength of all them that truſt in thee, mercifully accept our prayers: And becauſe ỹ weakeneſſe of our mortall nature can

do no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commandements we may please thee both in will & deede, through Iesus Christ our Lord.

The Epistle.

4.7. DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth GOD. He that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs ward, because that God sent his only begottē sonne into the world, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes. Dearely beloued, if God so loued vs, we ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe we that we dwell in him, and he in vs, because he hath giuen vs of his spirite. And we haue seene, and doe testifie, that the father sent the sonne to be the Sauiour of the worlde. Whosoeuer confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, & God in him.

him. Herein is the loue perfect in vs, that we should trust in the day of iudgement: For as he is, euen so are wee in this worlde. There is no feare in loue, but perfect loue casteth out feare: for feare hath paine fulnesse. Hee that feareth, is not perfect in loue. We loue him, for hee loued vs first. If a man say, I loue God, and yet hate his brother, he is a lyer. For how can he that loueth not his brother, whome he hath seene, loue God whome hee hath not seene? And this commandement haue we of him, that hee which loueth God, shoulde loue his brother also.

The Gospell.

THere was a certaine rich man, which was clothed in purple and fine white, & fared deliceously euery daye. And there was a certayne begger named Lazarus, which lay at his gate full of sores, desiring to be refreshed with the crumbes which fell from the riche mans borde, and no man gaue vnto him: The dogges came also and licked his sores. And it fortuned that the begger dyed, and was caryed by the angels into Abrahams bosome. The rich man also died, and was buried. And being in hell in tormentes, hee lift vp his eyes, and sawe Abraham a farre off, and Lazarus in his bosome, & he cried, and said, Father Abraham, haue mercie on me, and send Lazarus, that he may dippe *Luke*

the tippe of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham sayde, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise Lazarus receiued payne: but nowe he is comforted, and thou art punished. Beyonde all this, betweene vs and you there is a great space set, so that they which woulde goe from hence to you, can not, neither may come from thence to vs. Then he sayd, I pray thee therefore father, sende him to my fathers house (for I haue fiue brethren) for to warne them, least they come also into this place of torment. Abraham sayd vnto him, They haue Moses and the Prophets, let them heare them. And he said, Nay father Abraham, but if one come vnto them from ỹ dead, they will repent. He said vnto him, if they heare not Moses and the Prophetes, neither will they beleeue though one arose from death againe.

The second Sunday after Trinitie.

The Collect.

LOrd make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer failest to helpe and gouerne them whome thou doest bring vp in thy stedfast loue. Graunt this, &c.

The Epistle.

13. MArueile not, my brethren, though the world hate you. We knowe that wee are transla-

ted

ted from death vnto life, because wee loue the brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslear. And ye knowe that no manslear hath eternall life abiding in him. Hereby perceiue we loue, because hee gaue his life for vs, and wee ought to giue our liues for ỹ brethren. But who so hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him? My babes, let vs not loue in woorde, neither in tongue: but in deede and in veritie. Hereby we knowe that we are of the veritie, and can quiet our heartes before him. For if our heart condemne vs, God is greater then our heart, and knoweth all thinges. Dearely beloued, if our heart condemne vs not, then haue we trust to Godward, and whatsoeuer we aske, we receiue of him, because we keepe his commandements, and doe those thinges which are pleasaunt in his sight. And this is his commaundement, that we beleeue on the name of his sonne Iesus Christ, & loue one another, as he gaue commandement. And hee that keepeth his commaundementes, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, euen by the spirite which he hath giuen vs.

The

The Gospell.

14.16. A Certayne man ordeyned a great supper, and bade many, and sent his seruant at supper time, to saye to them that were bidden, Come, for all things are now readie. And they all at once began to make excuse. The first said vnto him, I haue bought a farme, and I must needes go & see it, I pray thee haue me excused. And an other sayde, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue me excused. And an other sayd, I haue maried a wife, & therefore I can not come. And the seruant returned, and brought his master worde againe thereof. Then was the good man of the house displeased, and sayde to his seruant, Go out quickly into the streetes and quarters of the citie, and bring in hither the poore, & feeble, and the halt, and blinde. And the seruant said, Lord, it is done as thou hast commanded, & yet there is roome. And the Lord said vnto the seruant, Go out into the high wayes & hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper.

The third Sunday after Trinitie.

The Collect.

LOrde, we beseech the mercifully to heare vs, and vnto whome thou hast giuen an hear-

tie

tie desire to praye, graunt that by thy mightie ayde we may be defended, through Iesus Christ our Lord.

The Epistle.

SUbmit your selues euery man one to another, knit your selues together in lowlines of minde: for God resisteth the proude, and giueth grace to the humble. Submit your selues therefore vnder the mightie hande of God, that he may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Be sober, and watch, for your aduersarie the deuill, as a roaring Lyon, walketh about, seeking whome he may deuoure: whome resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the worlde. But the God of all grace, which hath called vs vnto his eternall glorie by Christ Iesu, shall his owne selfe (after that ye haue suffred a litle affliction) make you perfect, settle, strength, and stablish you. To him be glorie and dominion for euer and euer, Amen 1. Pet.

The Gospel.

THen resorted vnto him all the Publicans & sinners for to heare him. And the Pharisees and Scribes murmured, saying, He receiueth sinners, and eateth with Luke

them.

them. But he put forth this parable vnto them, saying, What man among you, hauing an hundred sheepe (if he lose one of them) doeth not leaue ninetie and nine in the wildernesse, and goeth after that which is lost, vntil he finde it? And when he hath founde it, he layeth it on his shoulders with ioy: and assoone as he commeth home, he calleth together his louers and neighbours, saying vnto them, Reioyce with me, for I haue founde my sheepe which was lost. I say vnto you, that likewise ioye shalbe in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons, which neede no repentance. Either what woman, hauing ten groates (if she lose one) doeth not light a candle, and sweepe the house, and seeke diligently till she finde it? And when she hath founde it, she calleth her louers and her neighbours together, saying, Reioyce with me, for I haue found the grote which I lost. Likewise I say vnto you, shall there be ioye in the presence of the angels of God, ouer one sinner that repenteth.

The fourth Sunday after Trinitie.

The Collect.

GOd the protectour of all that trust in thee, without whome nothing is strong, nothing is holy: encrease and multiplie vpon vs thy mercy,

mercy, that thou being our ruler and guide, we may so passe through things temporall, that we finally lose not the things eternall. Graunt this heauenly father, for Iesus Christes sake our Lorde.

The Epistle.

I Suppose that the afflictions of this life, are not worthie of the glorie which shalbe shewed vpon vs. For the feruent desire of the creature abideth looking when ỹ sonnes of God shall appeare, because the creature is subdued to vanitie against the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corruption, vnto the glorious libertie of the sonnes of God. For we know that euery creature groneth with vs also, and trauaileth in paine, euen vnto this time: not onely it, but we also which haue the first fruites of the spirite, mourne in our selues also, & waite for the adoption of the children of God, euen the deliuerance of our bodies. Rom. 8

The Gospell.

BE ye mercifull, as your father also is mercifull. Iudge not, & ye shall not be iudged. Condemne not, and ye shall not be condemned. Forgiue, and ye shall be forgiuen. Giue, and it shalbe giuẽ vnto you, good measure, Luke

and

and pressed downe, and shaken together, and running ouer, shall men giue into your bosoms. For with the same measure that ye mete withall, shall other men mete to you againe. And he put foorth a similitude vnto them, Can the blind leade the blinde? Doe they not both fall into the ditche? The disciple is not aboue his master. Euery man shall be perfect, euen as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? First thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The fifth Sunday after Trinitie.

The Collect.

GRaunt Lord, we beseech thee, that the course of this worlde may be so peaceably ordered by thy gouernaunce, that thy congregation may ioyfully serue thee in al godly quietnes, through Iesus Christ our Lord.

The

The Epistle

BE you all of one minde, and of one heart, 1. Pet. 3
loue as brethren, be pitifull, be courteous, (meeke) not rendring euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that ye are thereunto called, euen that ye shoulde be heyres of the blessing. For he that doth long after life, & loueth to see good dayes, let him refrayne his tongue from euill, & his lips that they speake no guile. Let him eschewe euil & do good, let him seeke peace & ensue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. Agayne, the face of the Lord is ouer them that do euil. Moreouer, who is he that will harme you, if ye folow that which is good? Yea, happie are ye if any trouble happen vnto you for righteousnes sake. Be not ye afrayde for any terrour of them, neyther be ye troubled: but sanctifie the Lord God in your hearts,

The Gospell.

IT came to passe, that (when the people preassed vpon him to heare the worde of GOD) Luke. 5
hee stoode by the lake of Genezareth, and sawe two shippes stand by the lakes side, but the fisher men were gone out of them, and were washing their nettes. And he entered into one of the ships (which pertayned to Simon, & prayed him

him that hee woulde thrust out a litle from the land. And he sate downe, and taught the people out of the shippe. When he had left speaking, he said vnto Simon, Launche out into the deepe, and let slip your nettes to make a draught. And Simon answered and said vnto him, Master, we haue laboured all night, & haue taken nothing: Neuertheless, at thy commaundement I will loose forth the net. And when they had so done, they enclosed a great multitude of fishes. But their nette brake, and they beckened to their fellowes (which were in the other shippe) that they shoulde come and helpe them. And they came, & filled both ships, that they sunke againe. When Simon Peter sawe this, he fel downe at Jesus knees, saying, Lord, go from me, for I am a sinfull man. For he was astonied, and all that were with him, at the draught of fishes which they had taken: and so was also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus sayde vnto Simon, Feare not, from henceforth thou shalt catch men. And they brought the ships to land, and forsooke all, and followed him.

The vi. Sunday after Trinitie.

The Collect.

GOd which hast prepared to them that loue thee, such good thinges as passe all mans vnder-

vnderstanding: powre into our hearts such loue toward thee, that wee louing thee in all things, may obtayne thy promises, which exceede all that wee can desire, through Iesus Christ our Lord.

The Epistle.

KNow ye not, that all we which are baptized in Iesus Christ, are baptized to dye with him? We are buried then with him by baptisme for to die, that likewise as Christ was rayled from death by the glorie of the father, euen so wee also shoulde walke in a newe life. For if we be graft in death like vnto him, euen so shall we be partakers of the holy resurrection: knowing this, that our olde man is crucified with him also, that the bodie of sinne might vtterly be destroyed, that henceforth wee shoulde not bee seruants vnto sinne. For hee that is dead, is iustified from sinne. Wherefore, if we be dead with Christ, we beleeue that we shall also liue with him: knowing that Christ being rayled from death, dieth no more, death hath no more power ouer him. For as touching that he dyed, hee dyed concerning sinne once: and as touching that hee liueth, hee liueth vnto God. Likewise consider yee also, that yee are dead as touching sinne, but are aliue vnto God, through Iesus Christ our Lord. Rom

The Gospel.

20. IEsus sayde vnto his Disciples, Except your righteousnesse exceede the ryghteousnesse of the Scribes and Pharisees, yee can not enter into the kingdome of heauen. Yee haue heard that it was sayde vnto them of olde time, Thou shalt not kill: whosoeuer killeth, shall bee in daunger of iudgement. But I say vnto you, that whosoeuer is angrie with his brother (vnaduisedly) shall bee in danger of iudgement. And whosoeuer sayeth vnto his brother, Racha, shalbe in daunger of a Counsayle. But whosoeuer saith, Thou foole, shall be in danger of hell fire. Therefore, if thou offerest thy gift at the altar, and there remembrest that thy brother hath ought agaynst thee, leaue there thine offering before the altar, and goe thy way first, and bee reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersarie quickely, whiles thou art in the way with him, least at any time the aduersary deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou bee cast into prison. Uerily I say vnto thee, thou shalt not come out thence, till thou hast payde the vttermost farthing.

The Collect.

LOrde of all power and might, which art the authoꝛ and giuer of all good things, graffe in our hearts the loue of thy name, increase in vs true religion, nouriſh vs with all goodneſſe, & of thy great mercie keepe vs in the ſame, thꝛough Jeſus Chꝛiſt our Loꝛd.

The Epiſtle.

I Speake groſly, becauſe of the infirmitie of your fleſh. As ye haue giuen your members ſeruants to vncleanneſſe, and to iniquitie (from one iniquitie to another) euen ſo nowe giue ouer your members ſeruants vnto righteouſneſſe, that ye may be ſanctified. Foꝛ when ye were ſeruants of ſinne, ye were voyde of righteouſneſſe. What fruite had ye then in thoſe things wherof ye are nowe aſhamed? Foꝛ the ende of thoſe things are death. But nowe are ye deliuered from ſinne, and made the ſeruants of God, and haue your fruite to be ſanctified, and the end euerlaſting life. Foꝛ the reward of ſinne is death, but eternall life is the gift of God, thꝛough Jeſus Chꝛiſt our Loꝛd. *Rom.6*

The Goſpell.

IN thoſe dayes, when there was a very great companie, and had nothing to eate, Jeſus called his diſciples vnto him, and ſayde vnto *Mar.8*

them, I haue compassion on the people, because they haue bene nowe with me three dayes, and haue nothing to eate, and if I sende them away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him, Where shoulde a man haue bread here in the wildernesse, to satisfie these? And he asked them, Howe many loaues haue ye? They sayde, Seuen. And he commaunded the people to sit downe on the ground. And he tooke the seuen loaues, and whē he had giuen thankes, he brake, and gaue to his Disciples to set before them: and they did set them before the people. And they had a fewe small fishes: and when he had blessed, he commaunded them also to be set before them. And they did eate, and were sufficed. And they tooke vp of the broken meate that was left, seuen baskets full. And they that did eate were about iiii. M. And he sent them away.

The viii. Sunday after Trinitie.

The Collect.

GOd whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those thinges which be profitable for vs, through Iesus Christ our Lord.

The

The Epistle.

BRethren, we are debters, not to the flesh, Rom.
to liue after the flesh: for if ye liue after the flesh, ye shall die. But if ye, through the spirit, doe mortifie the deedes of the bodie, ye shall liue. For as many as are led by the spirit of God, they are the sonnes of God. For ye haue not receiued the spirit of bondage to feare any more: but ye haue receiued the Spirit of adoption, whereby ye cry Abba, father. The same spirit certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified together with him.

The Gospell.

BEware of false prophets, which come to Matt.
you in sheepes clothing, but inwardly they are rauening Woolues: ye shall knowe them by their fruites. Doe men gather grapes of thornes? Or figges of thistles? Euen so, euery good tree bringeth forth good fruites: but a corrupt tree bringeth forth euill fruites. A good tree can not bring forth bad fruites, neither can a bad tree bring forth good fruites. Euery tree that bringeth not forth good fruite, is hewen downe, and cast into the fire. Where-

foꝛe, by their fruites ye shall knowe them. Not e-
uery one that saith vnto me, Loꝛde, Loꝛde, shall
enter into the kingdome of heauen: but he that
doth the will of my father which is in heauen, he
shall enter into the kingdome of heauen.

The ix. Sunday after Trinitie.

The Collect.

GRaunt to vs Loꝛde, we beseech thee, the
spirite to thinke and do alwayes such things
as be rightfull, that we which can not be with-
out thee, may by thee be able to liue accoꝛding to
thy will, thꝛough Jesus Chꝛist our Loꝛde.

The Epistle.

.10.1. BRethꝛen, I woulde not that ye shoulde be
ignoꝛant, howe that our fathers were all
vnder the cloude, and all passed thꝛough
the sea, and were all baptized vnder Moses
in the cloude, and in the Sea, and did all eate
of one spirituall meate, and did all dꝛinke of one
spirituall dꝛinke: and they dꝛanke of the spiri-
tuall rocke that followed them, which rocke was
Chꝛist. But in many of them had God no de-
light: foꝛ they were ouerthꝛowen in the wilder-
nes. These are ensamples to vs, that we shoulde
not lust after euill things, as they lusted: & that
ye shoulde not bee woꝛshippers of images, as

were

were some of them, according as it is written: The people sate downe to eate & drinke, & rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fel in one day three and twentie thousande. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure ye, as some of them murmured, & were destroyed of the destroyer. All these things happened vnto them for ensamples: but are written to put vs in remembrance, whome the ends of the world are come vpon. Wherefore let him that thinketh he standeth, take heede least he fall. There hath none other temptation taken you, but such as foloweth ỹ nature of man. But God is faithfull, which shall not suffer you to be tempted aboue your strength, but shall in the middest of temptation make a way, that ye may be able to beare it.

The Gospell.

IEsus sayde vnto his Disciples, There was a certayne rich man which had a stewarde, and the same was accused vnto him that hee had wasted his goodes. And he called him, and sayde vnto him, Howe is it that I heare this of thee? Giue accomptes of thy Stewardship, for thou mayest bee no longer Stewarde. The Stewarde sayde with him selfe, What shall I

doo: for my master taketh away from mee the Stewardship. I can not digge, and to begge I am ashamed. I wote what to doe, that when I am put out of the Stewardship, they may receiue me into their houses. So when he had called all his masters detters together, he sayd vnto the first, Howmuch owest thou vnto my master? And he sayde, An hundred tunnes of oyle. And he said vnto him, Take thy bil, & sit downe quickly, & write fiftie. Then sayd he to another, Howe much owest thou? And he sayd, an hundred quarters of wheat. He said vnto him, Take thy byll, and write foure score. And the Lorde commended the vnuust Stewarde, because hee had done wisely. For the children of this worlde, are in their nation wiser then the children of light. And I say vnto you, make you friends of the vnrighteous Mammon, that when yee shall haue neede, they may receiue you into euerlasting habitations.

The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lorde, be open to the prayers of thy humble seruantes: And that they may obteine their petitions, make them to aske such thinges as shall please thee, through Iesus Christ our Lord.

The

The Epistle.

CONcerning spirituall thinges, brethren, I woulde not haue you ignorant. Yee knowe that ye were Gentiles, and went your wayes vnto dumme images, euen as ye were led. Wherefore I declare vnto you, that no man speaking by the spirite of God, defieth Iesus. Also no man can say that Iesus is the Lorde, but by the holy ghost. There are diuersities of giftes, yet but one spirite. And there are differences of administrations, and yet but one Lorde. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the spirite is giuen to euery man to edifie with all. For to one is giuen, through the spirit, the vtterance of wisdome, to an other is giuen the vtterance of knowledge by the same spirite, to an other is giuen faith by the same spirit, to an other the gift of healing by the same spirit, to an other power to do miracles, to an other to prophecie, to another iudgement to discerne spirites, to an other diuers tongues, to an other ỹ interpretation of tongues: And these all worketh the selfe same spirite, deuiding to euery man a seuerall gift, euen as he will. 1. Co

The Gospell.

AND when hee was come neere to Hierusalem, he behelde the citie, and wept on it, Luk

saying,

saying, If thou haddest knowen those thinges which belonge vnto thy peace, euen in this thy day, thou wouldest take heede: but now are they hid frō thine eyes. For the daies shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee: And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the temple, and began to cast out them that solde therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but yee haue made it a denne of thieues. And he taught daily in the temple.

The eleuenth Sunday after Trinitie.

The Collect.

GOD, which declarest thy almightie power most chiefely in shewing mercie and pitie: giue vnto vs aboundantly thy grace, that wee running to thy promises, may bee made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle.

5.1. BRethren, as perteyning to the Gospell which I preached vnto you, which ye haue also accepted, and in the which ye continue,

by

by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if yee keepe it, except ye haue beleeued in vaine: For first of all I deliuered vnto you that which I receiued, howe that Christ dyed for our sinnes, agreeing to the Scriptures: And that he was buryed, and that he arose againe the thirde day, according to the Scriptures, and that he was seene of Cephas, then of the twelue: After that, he was seene of mo then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallen a sleepe. After that appeared he to Iames, then to all the Apostles, and last of all he was seene of me, as of one that was borne out of due time: For I am the least of the Apostles, which am not worthie to be called an Apostle, because I haue persecuted the congregation of God. But by the grace of God, I am that I am: & his grace which is in me, was not in vaine. But I laboured more aboundantly the they all: yet not I, but the grace of God which is with me. Therefore, whether it were I or they, so we preached, and so ye haue beleeued.

The Gospell.

CHrist tolde this parable vnto certaine Lu
which trusted in them selues that they were perfect, and despised other. Two men went vp into the temple to pray, the

one

one a Pharisee, and the other a Publicane. The Pharisee stoode and prayed thus with him selfe: God I thanke thee that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke, I giue tythe of all that I possesse. And the Publicane standing a farre off, would not lift vp his eyes to heauen, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth himselfe, shall be brought lowe: and he that humbleth him selfe, shall be exalted.

The xii. Sunday after Trinitie.

The Collect.

ALmightie and euerlasting God, which art alwayes more readie to heare, then we to praye, and art wont to giue more then either we desire or deserue: Powre downe vpon vs the aboundance of thy mercie, forgiuing vs those things whereof our conscience is afraide, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

4. SUch trust haue we through Christ to Godwarde, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing, the same com-

commeth of God, which hath made vs able to minister the newe Testament, not of the letter, but of the spirite: For the letter killeth, but the spirite giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel coulde not beholde the face of Moses for ỹ glorie of his countenance (which glory is done away:) why shall not the ministration of the spirite be much more glorious? For if the ministration of condemnation be glorious, much more doeth the ministration of righteousnes exceede in glorie.

The Gospell.

IEsus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galilee, through the middes of the coastes of the tenne cities. And they brought vnto him one that was deafe, and had an impediment in his speach: and they prayed him to put his hande vpon him. And when he had taken him aside from the people, he put his fingers into his eares, and did spit, and touched his tongue, and looked vp to heauen, and sighed, and saide vnto him, Ephata, that is to say, Be opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commaunded them that they should tell no man. But the more he forbade them, so much the more a great Ma

great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to speake.

The xiii. Sunday after Trinitie.

The Collect.

ALmightie and mercifull God, of whose only gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: Graunt we beseech thee, that we may so runne to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lorde.

The Epistle.

6. TO Abraham & his seede were the promises made. He saith not, In his seedes, as many: but, In thy seede, as of one, which is Christ. This I say, that the lawe which began afterwarde beyonde foure hundred & thirtie yeeres, doeth not disanul the Testament that was confirmed afore of God vnto Christwarde, to make the promise of none effect. For if the inheritance come of the lawe, it commeth not nowe of promise: But God gaue it to Abraham by promise. Wherefore then serueth the lawe? The lawe was added because of transgression (till the seede came, to whome the promise was made) & it was ordeined by angels in the hande of a mediatour. A mediatour is not a mediatour of one: but God is one. Is the lawe then against

the

the promes of God? God forbid. For if there had beene a lawe giuen which coulde haue giuen life, then no doubt righteousnes should haue come by the lawe. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Jesus Christ shoulde bee giuen to them that beleeue.

The Gospel.

HAppy are the eyes which see the things that yee see. For I tell you, that many Prophetes and kings haue desired to see those thinges which ye see, and haue not seene them, and to heare those things which yee heare, and haue not heard them. And beholde, a certayne lawyer stoode vp, and tempted him, saying, Master, what shall I doe to inherit eternall life? He sayde vnto him, What is written in the lawe? Howe readest thou? And hee answered, and sayde, Loue thy Lorde thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And he sayde vnto him, Thou hast answered right: this doe, and thou shalt liue. But hee, willing to iustifie him selfe, sayde vnto Jesus, And who is my neighbour? Jesus answered and sayde, A certayne man descended from Hierusalem to Jericho, and fell among thieues, which robbed him of his raymeut, Luk. 10

rayment, and wounded him, and departed, leauing him halfe dead. And it chaunced that there came downe a certaine priest that same way, and when he saw him, hee passed by. And likewise a Leuite (when he went nigh to the place) came & looked on him, & passed by. But a certayne Samaritane, as hee iourneyed, came vnto him, and when he saw him, he had compassion on him, and went to, and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common inne, and made prouision for him. And on the morowe when he departed, he tooke out two pence, and gaue them to the host, and said vnto him, Take cure of him, & whatsoeuer thou spendest more, when I come agayne, I will recompense thee. Which now of these three thinkest thou was neighbour vnto him that fell among the thieues? And he sayde vnto him, He that shewed mercie on him. Then said Iesus to him, Go, and do thou likewise.

The xiiii. Sunday after Trinitie.

The Collect.

ALmightie and euerlasting God, giue vnto vs the encrease of fayth, hope, and charitie: and that we may obtayne that which thou doest promise, make vs to loue that which thou doest commaund, through Iesus Christ our Lord.

The Epistle.

I Say, walke in the spirit, & fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. *Gal.*

These are contrary one to the other, so that ye can not do whatsoeuer ye would. But and if yee be led of the spirite, then are ye not vnder the lawe. The deedes of the flesh are manifest, which are these: Adultery, fornication, vncleannesse, wantonnes, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sectes, enuying, murder, drunkennes, gluttonie, and such like, of the which I tell you before, as I haue tolde you in times past, that they which commit such things, shall not be inheritours of the kingdome of God. Contrarily, the fruite of the spirite is loue, ioy, peace, long suffering, gentlenes, goodnes, faithfulnes, meekenes, temperance: against such there is no lawe. They truely that are Christs, haue crucified the flesh, with the affections and lustes.

The Gospell.

AND it chanced as Iesus went to Hierusalem, that hee passed through Samaria and Galilee. And as he entred into a certayne towne, there met him ten men that were lepers, which stoode afarre off, & put forth their voyces, and said, Iesus maister haue mercie *Luk.* 1

on vs. When he sawe them, he sayde vnto them, Goe shewe your selues vnto the priestes. And it came to passe, that as they went, they were clensed. And one of them, when he sawe that hee was clensed, turned backe agayne, and with a loude voyce praised God, and fell downe on his face at his feete, and gaue him thankes. And the same was a Samaritane. And Jesus answered and sayd. Are there not ten clensed? But where are those nine? There are not found that returned againe to giue God prayse, saue onely this stranger. And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

The xv. Sunday after Trinitie.

The Collect.

KEepe we beseech thee, O Lord, thy Church with thy perpetual mercie: and because the frailty of mā without thee can not but fall, keepe vs euer by thy helpe, and leade vs to all thinges profitable to our saluation, through Jesus Christ our Lord.

The Epistle.

YE see howe large a letter I haue written vnto you with mine owne hand. As many as desire with outwarde appearance to please carnally, the same constrayne you to be circumcised, onely least they should suffer persecution for the crosse of Christ. For they

them

them selues which are circumcised, keepe not the lawe, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I shoulde reioyce, but in the crosse of our Lord Iesus Christ, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Christ Iesu, neither circumcision auaileth any thing at all, nor vncircumcision, but a newe creature. And as many as walke according vnto this rule, peace be on them, and mercie, and vpon Israel, that pertaineth to God. From henceforth let no man put me to trouble: for I beare in my bodie the markes of the Lorde Iesu. Brethren, the grace of our Lorde Iesus Christ be with your spirit, Amen.

The Gospel.

NO man can serue two masters: For either he shall hate the one and loue the other, or else leane to the one and despise the other. Ye can not serue GOD and Mammon. Therefore I saye vnto you, Be not carefull for your life, what ye shall eate or drinke, nor yet for your bodie, what rayment yee shall put on. Is not the life more worth then meate? and the bodie more of valne then rayment? Beholde the fowles of the ayre, for they sowe not, neither doe they reape, nor carry into *Matt.*

the barnes, and your heauenly Father feedeth them. Are ye not much better then they? Which of you (by taking careful thought) can adde one cubite vnto his stature? And why care ye for rayment? Consider the Lilies of the fielde howe they growe, they labour not, neither doe they spinne: and yet I say vnto you, that euen Solomon in all his royaltie, was not clothed like one of these. Wherefore, if God so clothe the grasse of the fielde (which though it stande to day, is to morowe cast into the furnace) shall he not much more doe the same for you, O ye of litle faith? Therefore take no thought, saying, What shall we eate, or what shall we drinke, or wherewith shall we be clothed? (After all these things doe the Gentiles seeke:) For your heauenly father knoweth that ye haue neede of all these things. But rather seeke ye first the kingdome of God, and the righteousnes thereof, and al these things shall be ministred vnto you. Care not then for the morowe, for to morowe day shall care for it selfe. Sufficient vnto the day is the trauaile thereof.

The xvi. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, let thy continuall pitie cleanse and defende thy congregation: and

because

because it can not continue in safetie without thy succour, preserue it euermore by thy helpe and goodnes, through Iesus Christ our Lorde.

The Epistle.

I Desire that you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees vnto the father of our Lorde Iesus Christ, which is father of all that is called father in heauen and earth, that he would graunt you according to the riches of his glorie, that ye may be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue, might be able to comprehende with all Saints, what is the breadth, length, deapth, and height, and to know the excellent loue of the knowledge of Christ, that ye might be fulfilled with all fulnes, which commeth of God. Vnto him that is able to doe exceeding aboundantly aboue all that we aske or thinke, according to the power that worketh in vs, be praise in the congregation, by Christ Iesus, throughout all generations from time to time, Amen. *Eph.*

The Gospell.

AND it fortuned, that Iesus went into a citie called Naim, and many of his disciples went with him, and much people. *Luk. 7*

When he came nigh to the gate of the citie, beholde, there was a dead man caryed out, which was the onely sonne of his mother, and she was a widow, and much people of the citie was with her. And when the Lorde sawe her, he had compassion on her, and sayde vnto her, Weepe not. And he came nigh, and touched the coffin, & they that bare him stood still. And he said, Young man, I say vnto thee, Arise. And he that was dead, sate vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all, and they gaue the glorie vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour of him went forth throughout all Iurie, and throughout all the regions which lie round about.

The xvii. Sunday after Trinitie.

The Collect.

LOrde we pray thee, that thy grace may alwayes preuent and followe vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lorde.

The Epistle.

I (which am a prisoner of the Lordes) exhorte you, that ye walke worthie of the vocation wherewith ye are called, with all lowlinesse and meekenes, with humblenes of mind, forbearing

one another through loue, and bee diligent to keepe the vnitie of the spirite, through the bonde of peace, being one bodie and one spirit, euen as yee are called in one hope of your calling. Let there bee but one Lorde, one faith, one baptisme, one God and father of all, which is aboue all, & through all, and in you all.

The Gospell.

IT chaunced that Iesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day, and they watched him. And behold, there was a certaine man before him, which had the dropsie. And Iesus answered and spake vnto the lawyers and Pharisees, saying, Is it lawfull to heale on the Sabboth day? And they held their peace. And he toke him, & healed him, & let him go, and answered them, saying, Which of you shall haue an asse or an Oxe fallen into a pit, and will not straightwaye pull him out on the Sabboth day? And they could not answere him againe to these things. Hee put forth also a similitude to the ghestes, when he marked how they preassed to bee in the highest roomes, and sayde vnto them, When thou art bidden to a wedding of any man, sit not downe in the highest roome, least a more honorable man then *Luk.*

thou be bidden of him, and he (that bade him and thee) come and say to thee, Giue this mā roome: and thou begin with shame to take the lowest roome. But rather when thou art bidden, go & sit in the lowest roome, that when hee that bade thee commeth, he may saye vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himself, shalbe brought low, and he that humbleth himselfe, shalbe exalted.

The xviii. Sunday after Trinitie.

The Collect.

LOrde, wee beseech thee, graunt thy people grace to auoyde the infections of the deuil, & with pure heart and mind to folowe thee the only God, through Iesus Christ our Lord.

The Epistle.

4. I Thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Iesus Christ, that in all things ye are made rich by him, in all vtterance, and in all knowledge, by the which things the testimonie of Iesus Christ was confirmed in you, so that yee are behinde in no gift, wayting for the appearing of our Lorde Iesus Christ, which shal also strengthy you, to the ende that ye may be blameleſſe in the daye of the comming of our Lord Iesus Christ.

The

The Gospel.

WHen the Pharisees had heard that Iesus did put the Saduces to silence, they came together, and one of them (which was a Doctour of lawe) asked him a question, tempting him, and saying, Master, which is the greatest commandement in the lawe? Iesus sayde vnto him, Thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest commandement. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hang all the lawe and the Prophetes. While the Pharisees were gathered together, Iesus asked them, saying, What thinke ye of Christ? whose sonne is he? They sayde vnto him, The sonne of Dauid. He sayde vnto them, Howe then doeth Dauid in spirite call him Lorde, saying, The Lorde sayde vnto my Lorde, Sitte thou on my right hande, till I make thine enemies thy footestoole? If Dauid then call him Lord, how is hee then his sonne? And no man was able to answere him any thing, neyther durst any man from that daye forth aske him any mee questions. *Mat.*

The

The Collect.

O God, forasmuch as without thee, we are not able to please thee: graunt that the working of thy mercie, may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

4.17. THis I say, and testifie through the Lorde, that yee henceforth walke not as other gentiles walke in vanitie of their minde, whyle they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hartes: which being past repentance, haue giuen themselues ouer vnto wantonnesse, to worke all maner of vncleannesse, euen with greedinesse. But ye haue not so learned Christ: If so bee that yee haue heard him, and haue beene taught in him, as the trueth is in Jesu (as concerning the conuersation in times past) to lay from you the old man, which is corrupt, according to the deceiueable lustes: to be renewed also in the spirite of your minde, and to put on that newe man, which after God is shapen in righteousnesse and true holinesse. Wherefore put away lying, & speake euery man trueth vnto his neighbour, for as much as wee are members one of another. Be

angry,

angry, and sinne not. Let not the sunne goe downe vpon your wrath, neither giue place to the backebiter. Let him that stole, steale no more, but let him rather labour with his handes the thing which is good, that he may giue vnto him that needeth. Let no filthy cõmunication proceed out of your mouth, but that which is good to edifie withall, as oft as neede is, that it may minister grace vnto the hearers. And grieue not the holy spirite of God, by whome ye are sealed vnto the day of redemption. Let all bitternesse, and fiercenesse, and wrath, and roaring, and cursed speaking be put away from you, with all maliciousnesse. Be ye courteous one to another, mercifull, forgiuing one another, euen as God for Christes sake hath forgiuen you.

The Gospell.

IEsus entred into a shippe, and passed ouer, and came into his owne citie. And beholde, they brought to him a man sicke of the palsie, lying in a bed. And when Iesus sawe the faith of them, he sayde to the sicke of the palsie, Sonne be of good cheare, thy sinnes be forgiuen thee. And beholde, certaine of the Scribes saide within themselues, This man blasphemeth. And when Iesus sawe their thoughtes, he saide, Wherefore thinke ye euill in your hearetes? Mat.

Whether

Whether is it easier to say, Thy sinnes be forgiuen thee: or to say, Arise, and walke? But that ye may knowe that the sonne of man hath power to forgiue sinnes in earth: Then sayeth he to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thy house. And he arose, and departed to his house. But the people that sawe it, marueiled, and glorified God, which had giuē such power vnto men.

The xx. Sunday after Trinitie.

The Collect.

ALmightie and mercifull God, of thy bountifull goodnesse keepe vs from all thinges that may hurt vs: that we being readie both in body & soule, may with free hearts accomplish those thinges that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

TAke heede therefore howe ye walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore be ye not vnwise, but vnderstande what the will of the Lorde is, and be not dronken with wine, wherein is excesse: but be filled with the spirit, speaking vnto your selues in Psalmes and Hymnes and spirituall songs, singing and making melodie

to

to the Lorde in your heartes, giuing thankes alwayes for all things vnto God the father, in the name of our Lorde Jesus Christ, submitting your selues one to another in the feare of God.

The Gospell.

IEsus saide vnto his disciples, The kingdome of heauen is like vnto a man that was a king, which made a mariage for his sonne, and sent forth his seruants to call them that were bidden to the wedding: and they would not come. Mat. x

Againe, he sent forth other seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner, mine oxen and my fatlings are killed, and all thinges are ready, come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his marchandise, and the remnant tooke his seruants, and intreated them shamefully, and slue them. But when the king heard thereof, he was wroth, and sent forth his men of warre, and destroyed those murderers, and brent vp their citie. Then said he to his seruants, The marriage in deede is prepared, but they which were bidden, were not worthy. Goe ye therefore out into the high wayes, and as many as ye finde, bid them to the marriage. And the seruants went forth into the high wayes, & gathered together all,

all, as many as they coulde finde, both good and bad: & the wedding was furnished with ghestes. Then the king came in to see the ghestes, and when he spyed there a man which had not on a wedding garmẽt, he said vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And he was euen speachtesse. Then saide the king to the ministers, Take and bynde him hand & foote, and cast him into vtter darkenesse, there shall be weeping & gnashing of teeth. For many be called, but fewe are chosen.

The xxi. Sunday after Trinitie.

The Collect.

GRaunt we beseech thee mercifull Lorde, to thy faithfull people pardon & peace, that they may be clensed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

6. 10. MY brethren, bee strong through the Lorde, and through the power of his might. Put on all the armour of God, that ye may stande against all the assaults of the deuill. For we wrestle not against blood and flesh, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this world, against spirituall craftinesse

tinesse in heauenly things. Wherefore take vnto you the whole armour of God, that ye may be able to resist in the euill day, & stande perfect in all things. Stand therefore, and your loynes gyrde with the trueth, hauing on the brest plate of righteousnesse, and hauing shoes on your feete, that ye may bee prepared for ỹ Gospell of peace. Aboue all, take you the shielde of faith, wherewith yee may quench all the fiery dartes of the wicked, and take the helmet of saluation, and the sword of the spirite, which is the worde of God. And praye alwayes with all maner prayer and supplication in the spirite, and watch thereunto with all instance and supplication, for all saints, and for mee, that vtterance may be giuen vnto me, that I may open my mouth freely, to vtter the secretes of the Gospel (whereof I am a messenger in bondes) that therein I may speake freely as I ought to speake.

The Gospell.

THere was a certayne ruler, whose sonne was sicke at Capernaum. As soone as the same heard that Iesus was come out of Iurie into Galilee, he went vnto him, and besought him that hee would come downe and heale his sonne: for he was euen at the point of death. Then sayde Iesus vnto him, Except ye *Ioh. 4.*

ye see signes and wonders, yee will not beleeue. The ruler sayde vnto him, Sir, come downe ere euer that my sonne dye. Jesus sayth vnto him, Goe thy waye, thy sonne liueth. The man beleeued the worde that Jesus had spoken vnto him, and hee went his waye. And as hee was going downe, the seruants met him, and tolde him, saying, Thy sonne liueth. Then enquired he of them the houre when he began to amende. And they sayde vnto him, Yesterday at the seuenth houre the feuer left him. So the father knewe that it was the same houre in the which Jesus sayde vnto him, Thy sonne liueth. And he beleeued, and all his houshold. This is againe the second miracle that Jesus did, when hee was come out of Jurie into Galilee.

The xxii. Sunday after Trinitie.

The Collect.

LOrd, wee beseech thee to keepe thy houshold the Church in continuall godlinesse, that through thy protection it may bee free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glorie of thy name, through Jesus Christ our Lord.

The Epistle.

I Thanke my God with all remembrance of
1.3. you alwayes in all my prayers for you, and
pray with gladnesse, because ye are come into

the

the felowship of the Gospell, from the first daye vntill nowe: and am surely certified of this, that he which hath begun a good worke in you, shall perfourme it, vntill the daye of Jesus Christ, as it becommeth me that I should so iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with me, euen in my bondes, and in the defending and establishing of ỹ Gospell. For God is my recorde, how greatly I long after you all, from the very heart roote in Jesus Christ. And this I pray, ỹ your loue may encrease yet more and more in knowledge, and in all vnderstanding, that ye may accept the things that are most excellent, that yee may be pure, and such as offende no man, vntil the daye of Christ, being filled with the fruite of righteousnes, which commeth by Jesus Christ, vnto the glory and praise of God.

The Gospell.

PEter sayde vnto Jesus, Lorde, howe oft shall I forgiue my brother, if hee sinne agaynst mee? till seuen times? Jesus sayth vnto him, I say not vnto thee, vntill seuen times: but, seuentie times seuen times. Therefore is the kingdome of heauen likened vnto a certayne man that was a king, which woulde take accomptes of his seruantes. And when hee *Mat.*

had begune to recken, one was brought vnto him, which ought him ten thousand talents: but forasmuch as he was not able to paye, his Lord commaunded him to be solde, and his wife and children, and all that he had, and payment to be made. The seruaunt fell downe, and besought him, saying, Syr, haue patience with mee, and I will paye thee all. Then had the Lorde pitie on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and founde one of his fellowes which ought him an hundred pence: and hee layde handes on him, & tooke him by the throte, saying, Paye that thou owest. And his fellowe fell downe, and besought him, saying, Haue patience with me, and I will paye thee all. And he woulde not, but went and cast him into prison, till hee shoulde paye the debt. So when his fellowes sawe what was done, they were very sory, and came and tolde vnto their Lorde all that had happened. Then his Lorde called him, and sayde vnto him, O thou vngratious seruaunt, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy fellowe, euen as I had pitie on thee? And his Lord was wroth, and deliuered him to the Jaylers, tyll he shoulde paye all that was due vnto him. So likewise shall my heauenly father doe also vnto

you,

you, if ye from your heartes forgiue not (euery one his brother) their trespasses.

The xxiii. Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the authour of all godlinesse, be readie to heare the deuout prayers of the Church: and graunt that those thinges which we aske faithfully, we may obteine effectually, through Jesus Christ our Lorde.

The Epistle.

BRethren, be followers together of me, and looke on them which walke euen so as ye haue vs for an ensample. For many walke (of whome I haue told you often, and now tell you weeping) that they are the enemies of the crosse of Christ, whose ende is damnation, whose bellie is their God, and glorie to their shame, which are worldly minded. But our conuersation is in heauen, from whence we looke for the Sauiour, euen the Lorde Jesus Christ, which shall change our vile body, that he may make it like vnto his glorious bodie, according to the working, whereby he is able also to subdue all things vnto him selfe. *Phil. 3*

The Gospel.

22. 15 THen the Pharisees went out, and tooke counsell howe they might tangle him in his wordes. And they sent out vnto him their disciples with Herodes seruants, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man, for thou regardest not the outward appearance of men. Tel vs therefore, how thinkest thou? Is it lawfull that tribute be giuen vnto Cesar, or not? But Iesus perceiuing their wickednesse, saide, Why tempt ye me, ye hypocrites? shewe me the tribute money. And they tooke him a penie. And he sayde vnto them, Whose is this image and superscription? They saide vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar the things which are Cesars, and vnto God those things which are Gods. When they heard these words, they marueiled, and left him, and went their way.

The xxiiii. Sunday after Trinitie.

The Collect.

LOrde, we beseech thee assoyle thy people from their offen[illegible], that through thy bountifull goodnesse we may be deliuered from the bandes of all those sinnes, which by our frailtie we haue committed: graunt this, &c.

The Epistle.

WE giue thanks to God the father of our Lorde Iesus Christ, alwayes for you in our prayers. For we haue heard of your faith in Christ Iesu, and of the loue which ye beare to all saintes, for the hopes sake which is layde vp in store for you in heauen. Of which hope ye heard before by the true worde of the Gospell, which is come vnto you, euen as it is into all the worlde and is fruitefull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the trueth, as ye learned of Epaphra our deare fellowe seruant, which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the spirit. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisedome & spirituall vnderstanding, that ye might walke worthy of the Lorde, that in all things ye may please, being fruitefull in al good workes, & increasing in the knowledge of God, strengthened with all might, through his glorious power, vnto all patience and long suffring, with ioyfulnesse, giuing thankes vnto the father, which hath made vs meete to be partakers of the inheritance of the saints in light. *Coloss*

The Gospell.

.18. WHile Jesus spake vnto the people, behold, there came a certaine ruler & worshipped him, saying, My daughter is euen nowe deceassed, but come and lay thy hande vpon her, & she shall liue. And Jesus arose, & folowed him, and so did his disciples. And beholde, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, & touched the hemme of his vesture. For she saide within her selfe, If I may touche but euen his vesture only, I shalbe safe. But Jesus turned him about, and when he sawe her, he sayde, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen ỹ same time. And when Jesus came into the rulers house, & sawe the minstrelles and people making a noyse, he sayde vnto them, Get you hence, for the mayd is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, and tooke her by the hande, and sayd, Damosell, arise. And the Damosell arose. And this noyse was abroade in all that lande.

The xxv. Sunday after Trinitie.

The Collect.

STyre vp, we beseech thee, O Lorde, the willes of thy faithfull people, that they plen-

teously

teously bringing forth the fruite of good workes, may of thee be plentcously rewarded, through Jesus Christ our Lord, Amen.

The Epistle.

BEholde, the time commeth, sayeth the Lorde, that I will rayse vp the righteous braunch of Dauid, which king shall beare rule, and he shall prosper with wisedome, and shall set vp equitie & righteousnesse agaune in earth. In his time shall Juda be saued, and Israel shall dwell without feare. And this is the name that they shall call him, euen the Lorde our righteousnesse. And therefore beholde, the time commeth, saith the Lorde, that it shall be no more said, The Lorde liueth, which brought the children of Israel out of the lande of Egypt: but, the Lorde liueth, which brought foorth and ledde the seede of the house of Israel out of the North lande, and from all countryes where I haue scattered them, and they shall dwell in their owne lande againe.

The Gospell.

WHen Jesus lift vp his eyes, and sawe a great companie come vnto him, he saith vnto Philip, Whence shall we buy bread, that these may eate? This he sayde to proue him, for he him

ſelfe knewe what he would do. Philip anſwered him, Two hundreth peniworth of bread are not ſufficient for them, that euery man may take a litle. One of his diſciples (Andrew Simon Peters brother) ſaid vnto him, There is a lad here, which hath fiue barley loaues & two fiſhes, but what are they among ſo many? And Jeſus ſaide, Make the people ſit downe. There was much graſſe in the place. So the men ſate downe in number about fiue thouſande. And Jeſus tooke the bread, & when he had giuen thankes, he gaue to his diſciples, and the diſciples to them that were ſet downe, & likewiſe of the fiſhes as much as they woulde. When they had eaten ynough, he ſaith vnto his diſciples, Gather vp the broken meate which remaineth, that nothing be loſt. And they gathered it together, and filled twelue baſkettes with the broken meate of the fiue barley loaues, which broken meate remayned vnto them that had eaten. Then thoſe men (when they had ſeene the miracle that Jeſus did) ſayd, This is of a trueth the ſame Prophet that ſhould come into the worlde.

If there be any mo Sundayes before Aduent Sunday, to ſupply the ſame, ſhalbe taken the ſeruice of ſome of thoſe Sundayes that were omitted betweene the Epiphanie and Septuageſima.

The

The Collect.

ALmighty God, which diddest giue such grace vnto thy holy Apostle S. Andrewe, that he readily obeyed the calling of thy sonne Iesus Christ, and followed him without delay: Graunt vnto vs all, that we being called by thy holy word, may forthwith giue ouer our selues obediently to followe thy holy commaundements, through the same Iesus Christ our Lord.

The Epistle.

IF thou knowledge with thy mouth that Iesus is the Lorde, and beleeue in thy heart that God raised him vp from death, thou shalt be safe. For, to beleeue with the heart iustifieth, and to knowledge with the mouth, maketh a man safe. For the Scripture saith, Whosoeuer beleeueth on him, shal not be confounded. There is no difference betwene the Iewe and the Gentile: For one is Lorde of all, which is riche vnto all that call vpon him. For whosoeuer doeth call on the name of the Lord, shalbe safe. Howe then shall they call on him, on whome they haue not beleeued? Howe shall they beleeue on him, of whome they haue not heard? Howe shall they heare without a preacher? And howe shall they preach without they be sent? As it is written, Howe beautifull are the feete of them which bring *Rom.*

bring tydings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospell. For Esay sayeth, Lorde, who hath beleeued our sayings? So then, faith commeth by hearing, and hearing commeth by the worde of God. But I aske, haue they not heard? No doubt their sound went out into all landes, and their wordes into the endes of the worlde. But I demaund whether Israel did know or not? First Moses sayeth, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esay after that is bolde, & saieth, I am founde of them that sought me not, I am manifest vnto them that asked not after me. But against Israel he sayeth, All day long haue I stretched foorth my handes vnto a people that beleeueth not, but speaketh against me.

The Gospell.

4.18. AS Iesus walked by the sea of Galilee, he sawe two brethren, Simon, which was called Peter, and Andrewe his brother, casting a net into the sea, (for they were fishers) and he sayeth vnto them, Followe me, and I will make you to become fishers of men. And they straightway left their nettes, and followed him. And when he was gone foorth from thence, he sawe other two brethren, James the sonne of Zebedee, and John his brother, in the ship

ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

ALmighty and euerliuing God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to be doubtfull in thy sonnes resurrection: graunt vs so perfectly and without all doubt to beleeue in thy sonne Jesus Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lorde, through the same Jesus Christ, to whome with thee, &c.

The Epistle.

NOwe ye are not straungers, nor forreyners, but citizens with the saintes, and of the housholde of God, and are built vpon the foundation of the Apostles and Prophets, Jesus Christ him selfe being the head corner stone: in whome what building so euer is coupled together, it groweth vnto an holy temple of the Lorde, in whome ye also are built together, to be an habitation of GOD through the holy Ghost. *Eph*

The Gospel.

THomas one of the twelue, which is called Didymus, was not with them when Jesus came. The other disciples there- *Iohn*

fore

lorde said vnto him, We haue seene the Lorde. But he saide vnto them, Except I see in his hands the print of the nayles, and put my finger into the print of the nayles, and thrust my hande into his side, I will not beleeue. And after eight dayes, againe his disciples were within, & Thomas with them. Then came Jesus, when the doores were shut, and stoode in the middest, and said, Peace be vnto you. And after that he saide to Thomas, Bring thy finger hither, and see my handes, and reach hither thy hande, and thrust it into my side, and be not faithlesse, but beleeuing. Thomas answered, & said vnto him, My Lorde, and my God. Jesus said vnto him, Thomas, because thou hast seene me, thou hast beleeued. Blessed are they that haue not seene, and yet haue beleeued. And many other signes truely did Jesus in the presence of his disciples, which are not written in this booke. These are written that ye might beleeue, that Jesus Christ is the sonne of God, and that (in beleeuing) ye might haue life through his name.

The Conuersion of Saint Paul.

The Collect.

GOd which hast taught al the world through the preaching of thy blessed Apostle Saint Paul, graunt, wee beseech thee, that we which

haue

haue his wonderfull conuersion in remembrãce, may followe and fulfill thy holy doctrine that he taught, through Jesus Christ our Lorde.

The Epistle.

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went vnto the high priest, and desired of him letters to carrie to Damasco to the Synagogues, that if he founde any of this way (were they men or women) he might bring them bound to Hierusalem. And when he iourneyed, it fortuned that as he was come nigh to Damasco, suddenly there shined rounde about him a light from heauen, and he fel to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou me? And he saide, What art thou Lord? And the Lorde said, I am Jesus whome thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling and astonied, said, Lord, what wilt thou haue me to doe? And the Lorde saide vnto him, Arise, and goe into the citie, and it shall be tolde thee what thou must doe. The men which iourneyed with him, stoode amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he sawe no man: but they led him by the hande, and brought him into

into Damasco. And he was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: And to him said the Lorde in a vision, Ananias. And he saide, Beholde, I am here Lorde. And the Lorde saide vnto him, Arise, and goe into the streete which is called Straight, & seeke in the house of Judas, after one called Saul of Tharsus. For beholde, he prayeth, and hath seene in a vision a man named Ananias, comming in vnto him, and putting his hands on him, that he might receiue his sight. Then Ananias answered, Lorde, I haue heard by many of this man, howe much euill he hath done to thy saintes at Hierusalem. And here he hath authoritie of the high Priests, to binde all that call on thy name. The Lorde saide vnto him, Goe thy way, for he is a chosen vessell vnto me, to beare my name before the Gentiles, and kings, and the children of Israel. For I will shewe him howe great things he must suffer for my names sake. And Ananias went his way, and entred into the house, and put his hands on him, and sayde, Brother Saul, the Lorde that appeared vnto thee in the way as thou camest, hath sent mee, that thou mightest receiue thy sight, and be filled with the holy Ghost. And immediatly there fell from his eyes as it had bene skales, and he receiued sight,

and

and arose, & was baptized, and receiued meate, and was comforted. Then was Saul a certaine dayes with the disciples which were at Damasco. And straightway he preached Christ in the Synagogues, howe that hee was the sonne of God. But all that heard him, were amazed, and sayd, Is not this he that spoyled them which called on this name in Hierusalem, and came hither for that intent, that hee might bring them bound vnto the high priests? But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damasco, affirming that this was very Christ.

The Gospell.

PEter answered, and saide vnto Iesus, Beholde, we haue forsaken all & folowed thee, what shall we haue therefore? Iesus sayde vnto them, Verily I saye vnto you, that when the sonne of man shall sit in the seat of his maiestie, ye that haue folowed me in the regeneration, shall sit also vpon xii seates, and iudge the xii. tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my names sake, shall receiue an hundred folde, and shall inherite euerlasting life. But many that are first shalbe last, and the last shalbe first. *Mat.*

The

The purification of S. Marie the Virgin.

The Collect.

ALmightie and euerlasting God, we humbly beseech thy maiestie, that as thy onely begotten sonne was this daye presented in ỹ Temple in substance of our flesh: so graunt that we may bee presented vnto thee with pure and cleare mindes, by Jesus Christ our Lord.

The Epistle

The same that is appoynted for the Sunday.

The Gospell.

.22. WHen the time of their purification (after the law of Moses) was come, they brought him to Hierusalem, to present him to the Lorde (as it is written in the lawe of the Lorde: Euerie man childe that first openeth the matrix, shalbe called holy to the Lord) and to offer (as it is sayd in the lawe of the Lord) a paire of turtle doues, or two young pigeons. And beholde, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he receiued of the holy ghost, that hee shoulde not see death, except he first sawe the Lord Christ. And he came by inspiration into the Temple.

The

The Collect.

ALmightie God, which in the place of ỹ traitour Judas, didst choose thy faithful seruant Matthias to bee of the nomber of the twelue Apostles: Graunt that thy Church, being alway preserued from false Apostles, may be ordered and guided by faithfull & true Pastours, through Jesus Christ our Lord.

The Epistle.

IN those dayes Peter stoode vp in the mids Act.
of the disciples, and sayde, (The nomber of names that were together, were about an hundred and twentie) Yee men and brethren, this Scripture must needes haue bene fulfilled, which the holy Ghost, through the mouth of Dauid, spake before of Judas, which was guide to them that tooke Jesus. For he was nombred with vs, and had obteyned fellowship in this ministration. And ỹ same hath now possessed a plat of ground with the reward of iniquitie, & when he was hanged, burst asunder in the midles, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, insomuch that the same fielde is called in their mother tongue Acheldama, ỹ is to say, the bloody fielde. For it is written in the booke of Psalmes, His habitation bee voyde, and no man bee dwelling

therein, and his bysshoprycke let another take. Wherefore, of these men which haue companied with vs (al the time that the Lorde Iesus had al his conuersation among vs, beginning at the baptisme of Iohn, vnto that same day that hee was taken vp frō vs) must one be ordeined to be a witnesse with vs of his resurrection. And they appointed two: Ioseph, which is called Barsabas (whose surname was Iustus) and Matthias. And when they prayed, they said, Thou Lord which knowest the hearts of al men, shewe whether of these two thou hast chosen, that hee may take the roome of this ministration & Apostleship, from which Iudas by transgression fell, that he might go into his owne place. And they gaue forth their lots, & the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

1.25. IN that time Iesus answered, and sayde, I thanke thee, O father, Lorde of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes: Uerily father, euen so was it thy good pleasure. All things are giuen vnto me of my father: and no man knoweth the sonne, but the father, neyther knoweth any man the father, saue the sonne, and he to whomesoeuer the

sonne

sonne will open him. Come vnto me all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and ye shall finde rest vnto your soules: for my yoke is easie, and my burden is light.

Annunciation of the virgin Marie.

The Collect.

WE beseech thee Lorde, powre thy grace into our heartes, that as we haue knowen Christ thy sonnes incarnation by the message of an angell: so by his crosse and passion, we may be brought vnto ỹ glorie of his resurrectiõ, through the same Christ our Lord.

The Epistle.

GOD spake once againe to Ahaz, saying, Esa. 7.
Require a token of the Lorde thy God, whether it be toward the deapth beneath, or towarde the height aboue. Then sayde Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to, ye of ỹ house of David: Is it not ynough for you that ye bee grieuous vnto men, but ye must grieue thy God also? And therefore the Lorde shall giue you a token: Beholde, a virgin shall conceiue, and beare a sonne, and thou his mother shalt call his name Emmanuel. Butter & honie shall hee eate,

that he may know to refuse the euill, and choose the good.

The Gospell.

26. AND in the sixth moneth, ỹ angell Gabriel was sent from God, vnto a citie of Galilee named Nazareth, to a virgin spoused to a man, whose name was Joseph, of the house of Dauid, and the virgins name was Marie. And the angell went in vnto her, & saide, Hayle full of grace, the Lord is with thee, blessed art thou among women. When she sawe him, she was abashed at his saying, and cast in her minde what maner of salutation that shoulde be. And the angell said vnto her, Feare not Mary, for thou hast founde grace with God: Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Jesus. He shall be great, and shalbe called the sonne of the highest. And the Lord God shall giue vnto him the seate of his father Dauid, and he shall reigne ouer the house of Jacob for euer, and of his kingdome there shalbe none ende. Then saide Marie to the angel, Howe shall this be, seeing I knowe not a man? And the angel answered, and sayde vnto her, The holy Ghost shall come vpon thee, and the power of the highest shall ouershadowe thee. Therefore also that holy thing which shall be borne,

borne, shall be called the sonne of God. And beholde, thy cousin Elizabeth, she hath also conceiued a sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shalbe vnpossible. And Mary said, Behold the handmaide of the Lord, be it vnto me according to thy word. And the angell departed from her.

Saint Markes day.

The Collect.

ALmightie God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke, giue vs grace that we be not like children, caryed away with euery blast of vaine doctrine: but firmely to be established in the trueth of thy holy Gospell, through Iesus Christ our Lorde.

The Epistle.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. Eph. Wherefore he sayeth, When he went vp on high, he led captiuity captiue, and gaue giftes vnto men. That he ascended, what meaneth it, but that he also descended first into the lowest partes of the earth? He that descended, is euen the same also that ascended vp aboue all heauens, to fulfil all thinges. And the very same made some Apostles, some Prophets, some

Euangelists, some shepheards, and teachers, to the edifying of the saintes, to the worke and administration, euen to the edifying of the body of Christ, till we all come to the vnitie of the faith, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the full perfect age of Christ: That we henceforth should be no more children, wauering and caryed about with euery winde of doctrine, by the wylinesse of men, through craftinesse, whereby they lay await for vs to deceiue vs. But let vs follow the trueth in loue, and in all things growe in him which is the head, euen Christ: in whome if all the body be coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he encreaseth the body, vnto the edifying of it selfe through loue.

The Gospel.

15.1. I Am the true Vine, and my father is an husbandman. Euery branch that beareth not fruite in me, he will take away: and euery branch that beareth fruite, will he purge, that it may bring foorth more fruite. Nowe are ye cleane through the words which I haue spoken vnto you. Bide in me, and I in you. As the branche can not beare fruite of it selfe, except it

byde

byde in the vine: no more can yee, except yee abide in me. I am the vine, yee are the branches. He that abideth in mee, and I in him, the same bringeth foorth much fruit. For without me can ye do nothing. If a man byde not in me, hee is cast forth as a branche, and is withered, and men gather them, and cast them into the fire, and they burne. If ye abide in mee, and my wordes abide in you, aske what ye will, and it shalbe done for you. Herein is my father glorified, that ye beare much fruite, and become my disciples. As the father hath loued me, euen so also haue I loued you: Continue you in my loue. If ye keepe my commaundements, ye shal bide in my loue, euen as I haue kept my fathers commaundements, and abide in his loue. These thinges haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

Saint Philip and Iames day.

The Collect.

ALmightie God, whome truely to knowe is euerlasting life: graūt vs perfectly to know thy sonne Iesus Christ to be the way, the truth, & the life, as thou hast taught S. Philip, & other the Apostles, through Iesus Christ our Lord.

The Epistle.

1. IAmes the seruant of God, and of the Lorde Iesus Christ, sendeth greeting to the twelue tribes which are scattered abroade. My brethren, count it for an exceeding ioye, when ye fall into diuers temptations: knowing this, that the trying of your fayth gendreth patience, & let patience haue her perfect worke, that ye may be perfect & sound, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shalbe giuen him. But let him aske in fayth, and wauer not. For hee that doubteth, is like a waue of the sea, which is tost of the windes, and caried with violence: Neither let that man thinke that he shall receiue any thing of the Lorde. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when hee is exalted. Agayne, let him that is riche, reioyce when hee is made lowe: For euen as the floure of the grasse shall hee passe away. For as the sunne riseth with heate, and the grasse withereth, and his flowre falleth away, and the beautie of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happie is the man that endureth temptation: for when he is tryed, he shall receiue the crowne

of

of life, which the Lorde hath promised to them that loue him.

The Gospell.

AND Iesus sayde vnto his disciples, Let not your heartes be troubled. Ye beleeue in God, beleeue also in mee. In my fathers house are manye mansions. If it were not so, I would haue tolde you. I goe to prepare a place for you: And if I go to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I goe, ye knowe, and the way ye knowe. Thomas saith vnto him, Lorde, we knowe not whither thou goest, and how is it possible for vs to knowe the way? Iesus sayth vnto him, I am the way, & the trueth, and the life. No man commeth to the father but by mee. If ye had knowen me, ye had knowen my father also: And now ye knowe him, & haue seene him. Philip sayth vnto him, Lorde, shewe vs the father, and it suffiseth vs. Iesus saith vnto him, Haue I beene so long time with you, & yet hast thou not knowen me? Philip, he that hath seene me, hath seene my father: and howe sayest thou then, Shewe vs the father? Beleeuest not thou that I am in the father, and the father in mee? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwel- *Iohn*

leth

leth in me, is he that doth the workes. Beleeue me that I am in the father, and the father in me: or els beleeue me for the workes sake. Uerily, verily I say vnto you, He that beleueth on mee, the workes that I do, the same shal he doe also: and greater workes then these shall he doe, because I go vnto my father. And whatsoeuer ye aske in my name, that will I doe, that the father may be glorified by the sonne. If ye shall aske any thing in my name, I wil do it.

Saint Barnabe Apostle.

The Collect.

LOrd almightie, which hast endued thy holy Apostle Barnabas with singular giftes of the holy ghost: let vs not be destitute of thy manifold gifts, nor yet of grace, to vse them alway to thy honour and glory, through Iesus Christ our Lord.

The Epistle.

22. TYdings of these thinges came vnto the eares of the congregation which was in Hierusalem. And they sent forth Barnabas, that hee should goe vnto Antioche. Which when he came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart, they woulde continually cleaue vnto the Lord. For hee was a good man,

and

and full of the holy ghost, and of faith, and much people was added vnto the Lorde. Then departed Barnabas to Tharsus to seeke Saul: and when he had founde him, he brought him vnto Antioche. And it chaunced, that a whole yeere they had their conuersation with the congregation there, and taught much people, in so much that the disciples of Antioche were the first that were called Christen. In those dayes came Prophets from the citie of Hierusalem vnto Antioche. And there stoode vp one of them, named Agabus, and signified by the spirite, that there should be great dearth throughout al the world: which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his abilitie, purposed to sende succour vnto the brethren which dwelt in Iurie: which thing they also did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel.

THis is my commaundement, that yee loue together as I haue loued you. Greater loue hath no man then this, that a man bestowe his life for his friendes. Ye are my friendes, if ye doe whatsoeuer I commaunde you. Henceforth call I not you seruants: for the seruant knoweth not what his *Iohn*

his Lorde doth: but you haue I called friendes, for all thinges that I haue heard of my father, haue I opened to you. Ye haue not chosen me, but I haue chosen you, and ordeined you to go & bring foorth fruite, and that your fruite shoulde remaine, that whatsoeuer ye aske of the father in my name, he may giue it you.

Saint Iohn Baptist.

The Collect.

ALmightie God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy sonne our Sauiour by preaching of penance: make vs so to followe his doctrine and holy life, that we may truely repent, according to his preaching, & after his example constantly speake the trueth, boldely rebuke vice, and patiently suffer for the trueths sake, through Iesus Christ our Lord.

The Epistle.

Esa. 40. BE of good cheare, my people, O ye Prophets, comfort my people, saith your God, comfort Hierusalem at the heart, and tell her that her trauaile is at an ende, that her offence is pardoned, that she hath receiued of the Lordes hand sufficient correction for all her sinnes. A voyce cryed in wildernesse, Prepare

the

the way of the Lorde in the wildernesse, make straight the path for our God in the desert. Let al valleyes be exalted, and euery mountaine and hill be layde lowe. What so is crooked, let it be made straight, and let the rough be made plaine fieldes. For the glorie of the Lord shall appeare, and all flesh shall at once see it. For why? the mouth of the Lorde hath spoken it. The same voyce spake, Now cry. And the Prophet answered, What shall I cry? That all flesh is grasse, & that all the goodlines thereof is as ỹ floure of the fielde. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheless, whether the grasse wither, or that the floure fade away, yet the worde of our God endureth for euer. Goe vp vnto the high hill (O Sion) thou that bringest good tidings, lift vp thy voyce with power. O thou preacher Hierusalem, lift it vp without feare, and say vnto the cities of Iuda, Beholde your God, beholde, the Lorde God shall come with power, & beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shal feede his flocke like an heardman: he shall gather the lambes together with his arme, and carie them in his bosome, & shall kindly entreate those that beare yong.

The

The Gospel.

1.57. ELizabeths time came that she shoulde bee deliuered, and she brought forth a sonne. And her neighbours and her cousins heard say how ꝑ Lorde had shewed great mercie vpon her, and reioyced with her. And it fortuned, that in the eight day they came to circumcise the childe, and called his name Zacharie, after the name of his father. And his mother answered & sayde, Not so, but his name shall be called Iohn. And they said vnto her, There is none of thy kinred that is named with this name. And they made signes to his father, howe hee woulde haue him called. And he asked for writing tables, & wrote, saying, His name is Iohn. And they marueiled all. And his mouth was opened immediately, and his tongue also, and he spake, and praised God. And feare came on al thē that dwelt nigh vnto him. And all these sayings were noysed abroad throughout all the hie countrey of Iurie, and they that heard them, layde them vp in their hearts, saying, What maner of childe shall this be? And the hande of the Lorde was with him. And his father Zacharias was filled with the holy ghost, & prophesied, saying, Praised be the Lorde God of Israel, for he hath visited & redemed his people. And hath raised vp an horne of saluation vnto vs, in the house of his

seruant

seruant Dauid, euen as hee promised by the mouth of his holy Prophets, which were since the world began. That we should be saued from our enemies, & from the hand of al that hate vs. That hee woulde deale mercifully with our fathers, & remember his holy couenant. That hee would performe the oth which he sware to our father Abraham, for to giue vs. That wee, being deliuered out of the handes of our enemies, might serue him without feare all the dayes of our life, in such holinesse and righteousnesse, as are acceptable for him. And thou childe shalt be called the Prophet of the highest: for thou shalt goe before the face of the Lorde to prepare his wayes. To giue knowledge of saluation vnto his people, for the remission of sinnes. Through the tender mercie of our God, whereby the day spring from an high hath visited vs. To giue light to them that sate in darkenesse, and in the shadow of death, and to guide our feete into the way of peace. And the childe grewe, and waxed strong in spirit, and was in wildernesse, till the day came when he shoulde shewe him selfe vnto the Israelites.

Saint Peters day.

The Collect.

ALmightie God, which by thy Sonne Iesus Christ, hast giuen to thy Apostle Saint Peter

Peter many excellent giftes, and commanded him earnestly to feede thy flocke: make we beseech thee all Bishops and Pastours diligently to preach thy holy worde, and the people obediently to folowe the same, that they may receiue the crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle.

12.1. AT the same time, Herode the king stretched forth his handes to vexe certaine of the congregation, & he killed James the brother of Iohn with the sworde. And because he sawe it pleased the Iewes, he proceeded further, and tooke Peter also. Then were the dayes of sweete bread. And when hee had caught him, he put him in prison also, and deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceassing of the congregation vnto God for him. And when Herode woulde haue brought him out vnto the people, ỹ same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore kept the prison. And beholde, the Angell of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying,

Arise

Arise vp quickely. And his chaines fell from his hands. And the Angell sayd vnto him, Gyde thy selfe, & binde on thy sandales. And so he did. And he saith vnto him, Cast thy garment about thee, and followe me. And he came out, and followed him, and wist not that it was trueth which was done by the Angell, but thought he had seene a vision. When they were past the first and second watche, they came vnto the yron gate that leadeth vnto the citie, which opened to them by the owne accorde: and they went out, and passed through one streete, and forthwith the Angell departed from him. And when Peter was come to him selfe, he saide, Nowe I knowe of a suretie that the Lord hath sent his Angell, and hath deliuered me out of the hand of Herod, and from all the wayting of the people of the Iewes.

The Gospel.

WHen Iesus came into the coastes of the citie, which is called Cesarea Philippi, he asked his disciples, saying, Whome doe men say that I the sonne of man am? They sayde, Some say that thou art Iohn Baptist, some Elias, some Ieremias, or one of the prophets. He saith vnto them, But whome say ye that I am? Simon Peter answered, & sayde, Thou art Christ the sonne of the liuing God. And Iesus answered, and sayde Mat

vnto him, Happy art thou Simon the ſonne of Jonas: for flesh and blood hath not opened that vnto thee, but my father which is in heauen. And I ſay vnto thee, that thou art Peter, and vpon this rocke will I builde my congregation, and the gates of hell ſhall not preuaile againſt it. And I will giue vnto thee ỹ keyes of the kingdome of heauen: And whatſoeuer thou bindeſt in earth, ſhall be bound in heauen: & whatſoeuer thou looſeſt in earth, ſhall be looſed in heauen.

Saint Iames the Apoſtle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apoſtle Iames, leauing his father and all that he had, without delay was obedient vnto the calling of thy ſonne Jeſus Chriſt, & followed him: So we, forſaking all worldly and carnall affections, may be euermore readie to folow thy commandements, through Jeſus Chriſt our Lorde.

The Epiſtle.

I. 27. IN thoſe dayes came Prophets from the citie of Hieruſalem, vnto Antioche. And there ſtoode vp one of them named Agabus, and ſignifyed by the ſpirite, that there ſhoulde be great dearth throughout all the worlde, which came to paſſe in the Emperour Claudius daies.

Then

Then the disciples, euery man according to his habilitie, purposed to send succour vnto the brethren which dwelt in Iurie: which thing they also did, & sent it to ỹ elders by the hands of Barnabas and Saul. At the same time Herode the King stretched forth his handes to vexe certaine of the congregation. And hee killed Iames the brother of Iohn with the sword: and because hee sawe it pleased the Iewes, he proceeded further, and tooke Peter also.

The Gospell.

THen came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certaine thing of him. And hee sayde vnto her, What wilt thou? Shee said vnto him, Graunt that these my two sonnes may sitte, the one on thy right hande, and the other on the left, in thy kingdome. But Iesus answered and sayde, Yee wote not what ye aske. Are yee able to drinke of the cup that I shall drinke of? and to bee baptized with the baptisme that I am baptized with? They sayde vnto him, Wee are. Yee sayde vnto them, Yee shall drinke in deede of my cuppe, and be baptized with the baptisme that I am baptized with: but to sit on my right hande and on my left, is not mine to giue, but it shall bee giuen vnto them that it is prepared for of my father. *Mat.*

And when the tenne heard this, they disdained at the two brethren. But Iesus called them vnto him, and said, Ye know that the princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not bee so among you. But whosoeuer will be great among you, let him be your minister, & whosoeuer wil be chiefe among you, let him be your seruant: Euen as the sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many.

Saint Bartholomewe Apostle.

The Collect.

O Almighty and euerlasting God, which hast giuen grace to thine Apostle Bartholomewe, truely to beleeue & to preach thy worde: graunt, we beseech thee, vnto thy Church, both to loue that he beleeued, and to preache that hee taught, through Christ our Lord.

The Epistle.

12. By the handes of the Apostles were many signes and wonders shewed among the people: and they were altogether with one accorde in Salomons porch. And of other durst no man ioyne himselfe to them: neuertheless the people magnified them. The number of them that beleeued in the Lorde, both of men

and

and women, grewe more and more, insomuch that they brought the sicke into the streetes, and layde them on beddes and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities rounde about, vnto Hierusalem, bringing sicke folkes, & them which were vexed with vncleane spirits, and they were healed euery one.

The Gospel.

AND there was a strife among thē, which of them should seeme to be the greatest. Luk. And he sayde vnto them, The kinges of nations raigne ouer them, and they that haue authoritie vpon them, are called gratious Lords: but yee shall not so bee. But hee that is greatest among you, shalbe as the yonger, and he that is chiefe, shalbe as he that doth ministers. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth. Ye are they which haue bidden with mee in my temptations. And I appoynt vnto you a kingdome, as my father hath appoynted vnto mee, that ye may eate and drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel.

The Collect.

ALmightie God, which by thy blessed sonne dyddest call Matthewe from the receite of custome, to be an Apostle & Euangelist: Graunt vs grace to forsake all couetous desires and inordinate loue of riches, and to follow thy sayde sonne Jesus Christ, who liueth and raigneth with thee and the holy ghost, &c.

The Epistle.

2. Cor. 4. SEing that we haue such an office, euen as God hath had mercie on vs, we go not out of kinde, but haue cast from vs the clokes of vnhonestie, and walke not in craftinesse, neither handle wee the word of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost, in whome the God of this worlde hath blinded the mindes of them which beleeue not, least the light of the Gospel of ỹ glory of Christ (which is the image of God) shoulde shine vnto them. For we preach not our selues, but Christ Jesus to be the Lord, & our selues your seruãts for Jesus sake. For it is God that commandeth the light to shine out of darknes, which hath shined in our heartes, for to giue the light of the knowledge of the glory of God, in the face of Jesus Christ.

The

Saint Matthewe.

The Gospell.

AND as Jesus passed forth from thence, Mat.
he sawe a man (named Matthewe) sitting at the receite of custome: and hee sayde vnto him, Folowe me. And he arose, and followed him. And it came to passe, as Jesus sate at meate in his house, beholde, many Publicanes also and sinners that came, sate downe with Jesus and his Disciples. And when the Pharisees sawe it, they sayd vnto his disciples, Why eateth your master with Publicanes and sinners? But when Jesus heard that, he said vnto them, They that be strong, neede not the physition, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercie, and not sacrifice. For I am not come to call the righteous, but sinners to repentance.

Saint Michael and all angels.

The Collect.

EVerlasting God, which hast ordeined and constituted the seruices of all angelles and men in a wonderfull order: mercifully graunt, that they which alway doe thee seruice in heauen, may by thy appointment succour and defende vs in earth, through Jesus Christ our Lorde.

The Epistle.

12.7. THere was a great battell in heauen: Michael and his angelles fought with the Dragon, and the Dragon fought with his angels, and preuayled not, neyther was their place founde any more in heauen. And the great Dragon, that olde serpent, called the deuill and Satanas, was cast out, which deceiueth all the worlde. And he was cast into the earth, and his angelles were cast out also with him. And I heard a loude voyce, saying, Jn heauen is nowe made saluation, and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the lambe, and by the word of their testimonie, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospell.

1. AT the same time came the disciples vnto Jesus, saying, Who is the greatest in the kingdome of heauen? Jesus called a childe

child vnto him, and set him in the midst of them, and saide, Uerily I say vnto you, except ye turne and become as children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth him selfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my name, receiueth me. But who so doeth offende one of these litle ones which beleeue in me, it were better for him that a milstone were hanged about his necke, and that hee were drowned in the deapth of the sea. Woe vnto the worlde because of offences. Necessary it is that offences come: but woe vnto the man by whome the offence cõmeth. Wherefore, if thy hande or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then thou shouldest (hauing two handes, or two feete) be cast into euerlasting fire. And if thine eye offende thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fire. Take heede that ye despise not one of these litle ones: For I say vnto you, that in heauen their angels doe alwayes beholde the face of my father, which is in heauen.

Saint

The Collect.

ALmightie God, which calledst Luke the Physition, whose praise is in the Gospel, to be a Physition of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy sonne Iesus Christ our Lorde.

The Epistle.

4.5. WAtch thou in all things, suffer afflictions, doe the worke throughly of an Euangelist, fulfill thine office vnto the vttermost. Be sober. For I am now readie to be offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is layde vp for me a crowne of righteousnesse, which the Lord that is a righteous iudge shall giue me at ẏ day, not to me only, but to al them that loue his cõming. Doe thy diligence that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with mee. Take Marke and bring him with thee, for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troada with Carpus, whẽ thou

thou commest, bring with thee, and the bookes, but specially the parchment. Alexander the coppersmith did me much euil, the Lord reward him according to his deedes: of whome bee thou ware also, for hee hath greatly withstande our wordes.

The Gospel.

THe Lorde appointed other seuentie (and two) also, and sent them two and two before him into euery citie and place, whither he himselfe would come. Therefore hee said vnto them, The haruest is great, but the labourers are fewe, Pray ye therefore the Lorde of the haruest, to sende forth labourers into his haruest. Goe your wayes, beholde, I sende you forth as lambes among wolues. Beare no wallet, neither scrip, nor shooes, and salute no man by the way. Into whatsoeuer house yee enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shal rest vpon him, if not, it shal returne to you againe. And in the same house tarie still, eating and drinking such as they giue: For the labourer is worthy of his reward. *Luk.*

Simon and Iude Apostles.

The Collect.

ALmightie God, which hast builded thy congregation vpō the foundation of ỹ Apostles

and

and Prophetes, Jesu Christ himselfe being the head corner stone: Graunt vs so to be ioyned together in vnitie of spirit by their doctrine, that wee may be made an holy temple acceptable to thee, through Jesus Christ our Lord.

The Epistle.

e 1. IUdas the seruant of Jesus Christ, the brother of James, to them which are called and sanctified in God the father, and preserued in Jesus Christ: mercie vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for mee to write vnto you, to exhort you that ye should continually labour in the faith, which was once giuen vnto the Saintes. For there are certaine vngodly men, craftily crept in, of which it was written aforetime vnto such iudgement: They turne the grace of our God vnto wantonnesse, and denie God (which is the onely Lorde) and our Lord Jesu Christ. My minde is therefore to put you in remembrance, for as much as ye once knowe this, how that the Lord (after that he had deliuered the people out of Egypt) destroyed them which after beleeued not. The angels also which kept not their first state, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenes, vnto the iudgemēt of the great day.

day. Euen as Sodome and Gomorrhe, and the cities about them, which in like maner defiled them selues with fornication, & folowed strange flesh, are set forth for an example, and suffer the paine of eternall fyre. Likewise these being deceiued by dreames, defile ỹ flesh, despise rulers, and speake euil of them that are in authoritie.

The Gospel.

THis commaund I you, that yee loue together. If the worlde hate you, ye knowe it hated mee before it hated you. If yee were of the worlde, the worlde woulde loue his owne: howbeit, because yee are not of the worlde but I haue chosen you out of the world, therefore the worlde hateth you. Remember the word that I say vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they wil also persecute you. If they haue kept my saying, they wil keepe yours also. But all these thinges will they doe vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they shoulde haue had no sinne: but now haue they nothing to cloke their sinne with all. Hee that hateth me, hateth my father also. If I had not done among them the workes which none other man did, they should haue had Ioh. 1

no

no ſinne: but nowe haue they both ſeene and hated, not onely me, but alſo my father. But this happeneth, that the ſaying might bee fulfilled that is written in their lawe, They hated mee without a cauſe. But when ỹ comforter is come, whome I wil ſende vnto you from the father, euen the ſpirit of trueth (which proceedeth of the father) he ſhal teſtifie of me. And yee ſhall beare witneſſe alſo, becauſe ye haue bene with me frõ the beginning.

All Saints.

The Collect.

ALmighty God, which haſt knit together thy elect in one Communion and felowſhip, in the myſtical body of thy ſonne Chriſt our Lord: graunt vs grace ſo to folow thy holy Saints in all vertuous and godly liuing, that wee may come to thoſe inſpeakable ioyes, which thou haſt prepared for them that vnfainedly loue thee, through Ieſus Chriſt our Lord. Amen.

The Epiſtle.

11.27. BEhold, I Iohn ſaw another angel aſcende from the riſing of the ſunne, which had the ſeale of the liuing God, & hee cryed with a loude voyce to the foure angels (to whom power was giuen to hurt the earth, and the ſea) ſaying, Hurt not the earth, neyther the ſea, neither

cher the trees, till we haue sealed the seruants of our God in their foreheades. And I heard the number of them which were sealed, and there were sealed an hundreth and fourtie and foure thousande of all the tribes of the children of Israel.

Of the tribe of Juda, were sealed xii. M.
Of the tribe of Ruben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nephthalim, were sealed xii. M.
Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the tribe of Isachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.
Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheld, and lo, a great multitude (which no man can number) of all nations, and people and tongues, stoode before the seate, and before the Lambe, clothed with long white garments, and Palmes in their handes, and cryed with a loude voyce, saying, Saluation be ascribed to him that sitteth vpon the seate of our God, and vnto the Lambe. And all the Angels stoode in the compasse of the seate, and of the Elders, and the foure beasts, and fel before the seate

on their faces, and worshipped God, saying, Amen: Blessing, and glory, & wisedome, & thanke, and honour, and power, and might, be vnto our God for euermore, Amen.

The Gospell.

5.1. IEsus seeing the people, went vp into a mountaine, and when he was set, his disciples came to him. And after that he had opened his mouth, he taught them, saying, blessed are the poore in spirit, for theirs is the kingdom of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnes, for they shall be satisfied. Blessed are the mercifull, for they shall obteine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsely say all maner of euill sayings against you for my sake, reioyce and be glad, for great is your rewarde in heauen. For so persecuted they the Prophets which were before you.

The

The order for the administration of the Lordes Supper or holy Communion.

So many as intende to be partakers of the holy Cõmunion, ſhall ſignifie their names to the Curate ouer night, or els in the morning afore the beginning of morning prayer, or immediatly after.

And if any of thoſe be an open and notorious euill liuer, ſo that the Congregation by him is offended, or haue done any wrong to his neighbours, by word or deede: the Curate hauing knowledge thereof, ſhal call him, and aduertiſe him in any wiſe not to preſume to the Lords table, vntil he haue openly declared him ſelfe to haue truely repented and amended his former naughtie life, that the Congregation may thereby be ſatiſfied, which afore were offended, and that he haue recompenſed the parties whom he hath done wrong vnto, or at the leaſt declare him ſelfe to be in full purpoſe ſo to do, as ſoone as he conueniently may.

The ſame order ſhall the Curate vſe with thoſe betwixt whom he perceiueth malice and hatred to reigne, not ſuffering them to be partakers of the Lords table, vntill he know them

to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heart, all that the other hath trespassed against him, & to make amends for that he himself hath offended, & the other party wil not be perswaded to a godly vnitie, but remain still in his frowardnes and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him, that is obstinate.

The table hauing at the Communion time a faire white linnen cloth vpon it, shal stand in the bodie of the Church, or in the Chancell, where Morning prayer & Euening prayer bee appointed to be sayd. And the Priest standing at the North side of the table, shall say the Lords prayer with this Collect following.

The

ALmightie God, vnto whome all heartes be open, all desires knowen, and from whome no secretes are hid: cleanse the thoughts of our heartes by the inspiration of thy holy spirite, that we may perfectly loue thee, and worthily magnifie thy holy name, through Christ our Lord, Amen.

Then shall the Priest rehearse distinctly all the ten Commandements: & the people kneeling, shal after euery Commandement, aske Gods mercie for their transgression of the same, after this sort.

The Minister.

GOd spake these words, and said, I am the Lord thy God: Thou shalt haue none other gods but me.

People.

Lorde haue mercie vpon vs, and encline our hearts to keepe this lawe.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or

in the water vnder the earth. Thou shalt not bowe downe to them, nor worship them: For I the Lorde thy God am a ielous God, and visite the sinne of the fathers vpon the children, vnto the thirde and fourth generation of them that hate mee, and shewe mercie vnto thousandes in them that loue mee, and keepe my commaundements.

People.

Lorde haue mercie vpon vs, and encline our heartes to keepe this lawe.

Minister.

Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde will not holde him guyltlesse that taketh his name in vaine.

People.

Lorde haue mercie vpon vs, and encline our heartes to keepe this lawe.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lorde made heauen and earth, the sea, and all that in them is,

and

and rested the seuenth day: wherefore the Lorde blessed the seuenth day, and halowed it.

People.

Lorde haue mercie vpon vs, and incline our heartes to keepe this lawe.

Minister.

Honour thy father & thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lorde haue mercie vpon vs, and encline our heartes to keepe this lawe.

Minister.

Thou shalt do no murder.

People.

Lorde haue mercie vpon vs, and encline our heartes to keepe this lawe.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercie vpon vs, and encline our heartes to keepe this lawe.

Minister.

Thou shalt not steale.

People.

Lord haue mercie vpon vs, and encline our heartes to keepe this lawe.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lorde haue merrie vpon vs, and encline our heartes to keepe this lawe.

Minister.

Thou shalt not couet thy neyghbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his mayde, nor his Oxe, nor his Asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy lawes in our hearts we beseech thee.

Then shall folowe the Collect of the day, with one of these two Collects folowing, for the Queene, the Priest standing vp, and saying.

Let vs pray.

ALmightie God, whose kingdome is euerlasting, and power infinite, haue mercie vpon the whole congregation, and so rule the heart of thy chosen seruant Elizabeth, our Queene and gouernour, that she (knowing whose minister she is) may aboue all thinges seeke thy honour and glory, and that we her subiects (duely considering whose authority she hath) may faithfully serue, honour, & humbly obey her, in thee,

and

and for thee, according to thy blessed worde and ordinance, through Jesus Christ our Lord, who with thee and the holie Ghost, liueth & reigneth euer one God, world without end. Amen.

ALmightie & euerlasting God, we be taught by thy holy word, that the heartes of kinges are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisdome: we humbly beseech thee, so to dispose and gouerne the heart of Elizabeth thy seruant, our Queene and gouernour, that in all her thoughts, words, and workes, she may euer seeke thy honour and glory, and studie to preserue thy people committed to her charge, in wealth, peace, and godlines: Grant this, O mercifull father, for thy deare sonnes sake Jesus Christ our Lord, Amen.

Immediatly after the Collects, the priest shal reade the Epistle, beginning thus.

The Epistle written in the Chap. of.

And the Epistle ended, he shall say the Gospel, beginning thus.

The Gospel written in the Chap. of.

And the Epistle and Gospell being ended, shalbe said the Creede.

I Beleeue in one God the father almightie, maker of heauen and earth, and of all things visible and invisible: and in one Lorde Jesus Christ, the onely begotten sonne of God, begotten of his father before all worldes, God of God, light of light, very God of very God, begotten, not made, being of one substance with the father, by whom all things were made: who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy ghost of the virgin Marie, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered, & was buried, and the third day he arose againe according to the scriptures, and ascended into heauen, and sitteth at the right hande of the father. And hee shall come againe with glorie to iudge both the quicke and the dead: whose kingdome shall haue no ende. And I beleeue in the holy Ghost, the Lorde and giuer of life, who proceedeth from the father and the sonne, who with the father and the sonne together is worshipped and glorified, who spake by the Prophets. And I beleeue one catholique and apostolique Churche. I acknowledge one baptisme for the remissiõ of sinnes. And I looke for the resurrection of the dead, and the life of the world to come, Amen.

After

After the Creede, if there be no sermon, shall folow one of the Homilies already set forth, or hereafter to be set forth by cõmon authoritie.

After such Sermon, Homilie, or exhortation, the Curate shall declare vnto the people, whether there be any Holy dayes, or Fasting dayes the weeke folowing, and earnestly exhort them to remember the poore, saying one or mo of these sentences following, as he thinketh most conuenient by his discretion.

LEt your light so shine before men, that they may see your good workes, & glorifie your father which is in heauen. *Matth.*

Lay not vp for your selues treasure vpon the earth, where the rust and moth doth corrupt, & where theeues breake through and steale: but lay vp for your selues treasures in heaue, where neither rust nor moth doth corrupt, and where theeues do not breake through and steale. *Matth*

Whatsoeuer ye would that men should do vnto you, euen so do vnto them, for this is the lawe and the prophets. *Matth*

Not euery one that sayeth vnto mee, Lorde, Lorde, shall enter into the kingdome of heauen: but he that doeth the will of my father which is in heauen. *Matth*

Zache stoode forth, and saide vnto the Lorde, *Luke*

Behold

Beholde Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure folde.

9. Who goeth a warrefare at any time of his owne cost? Who planteth a vineyarde, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

9. If we haue sowen vnto you spiritual things, is it a great matter if we shal reape your worldly things?

9. Do ye not know, that they which minister about holy things, liue of the sacrifice? and they which wayte of the altar, are partakers with the altar? Euen so hath the Lord also ordeined, that they which preache the Gospel, should liue of the Gospel.

9. He which soweth litle, shal reape litle: and he that soweth plenteously, shal reape plenteously. Let euery man doe according as he is disposed in his heart, not grudging, or of necessitie, for God loueth a chearefull giuer.

Let him that is taught in the worde, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked: For whatsoeuer a man soweth, that shall he reape.

While we haue time, let vs do good vnto all men, and specially vnto them which are of the housholde of faith.

Godlines

Godlines is great riches, if a man be content with that he hath: for we brought nothing into the worlde, neither may we cary any thing out. 1.Ti

Charge them which are riche in this worlde, that they be readie to giue, & glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may atteine eternall life. 1.Ti

God is not vnrighteous, that hee will forget your workes and labour that proceedeth of loue, which loue ye haue shewed for his names sake, which haue ministred vnto the saintes, and yet do minister. Heb

To do good, and to distribute forget not, for with such sacrifices God is pleased. Heb

Who so hath this worlds good, and seeth his brother haue nede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him? 1.Io

Giue almes of thy goods, & turne neuer thy face from any poore man, & then the face of the Lord shal not be turned away from thee. Tob

Be mercifull after thy power. If thou hast much, giue plenteously. If thou hast litle, do thy diligence gladly to giue of that litle: for so gatherest thou thy selfe a good reward in the day of necessitie. Tob

Hee that hath pitie vpon the poore, lendeth vnto Pro

vnto the Lord: and looke what he layeth out, it shalbe payed him againe.

Blessed bee the man that prouideth for the sicke and needie: the Lord shal deliuer him in the time of trouble.

Then shall the Churchwardens, or some other by them appoynted, gather the deuotion of the people, and put the same into the poore mens boxe, & vpon the offring dayes appoynted, euery man and woman shal pay to the Curate the due and accustomed offeringes. After which done, the Priest shall say,

Let vs pray for the whole state of Christes Church militant here in earth.

ALmightie and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to gyue thankes for all men: we humbly beseeche thee, most mercifully (to accept our almes, and) to receiue these our prayers, which we offer vnto thy diuine maiestie, beseeching thee to inspire continually the vniuersall Church with the spirite of trueth, vnitie, and concorde: and graunt that all they that do confesse thy holy name, may agree in the trueth of thy holy worde, and liue in vnitie and godly loue. We beseeche thee also to saue and defend all Christian kings, princes, and

gouer-

gouernours, and specially thy seruant Elizabeth our Queene, that vnder her wee may be godly and quietly gouerned: and graunt vnto her whole counsaile, and to all that be put in authoritie vnder her, that they may truely and indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly father) to all Bishops, Pastours, and Curates, that they may both by their lyfe and doctrine set forth thy true and liuely worde, and rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and specially to this congregation here present, that with meeke heart and due reuerence, they may heare and receyue thy holy worde, truely seruing thee in holinesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnesse, O Lorde, to comfort and succour all them which in this transitorie life be in trouble, sorowe, neede, sickenesse, or any other aduersitie: Graunt this, O father, for Iesus Christs sake our only mediatour and aduocate. Amen.

Then shal folow this exhortation at certaine times, when the Curate shal see the people negligent to come to the holy Communion.

We

WE be come together at this time (dearly beloued brethren) to feede at the Lordes Supper, vnto the which in Gods behalfe I bid you all that be here present, and beseeche you for the Lorde Iesus Christes sake, that ye will not refuse to come thereto, being so louingly called and bidden of God him selfe. Ye knowe howe grieuous and vnkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of prouision, so that there lacketh nothing but the ghestes to sit downe, and yet they which bee called (without any cause) most vnthankfully refuse to come. Which of you in such a case would not be moued? Who woulde not thinke a great iniurie & wrong done vnto him? Wherefore most dearely beloued in Christ, take ye good heede, least ye, withdrawing your selues from this holy supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly busines: But such excuses bee not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraide to come: wherefore then do you not repent and amend? When God calleth you, be you not ashamed to say you wil not come? Whē you should returne to God, will you excuse your selfe, & say that you be not

ready?

ready? Consider earnestly with your selues, how litle such fained excuses shall auaile before God. They that refused the feast in the Gospel, because they had bought a farme, or would trie their yokes of oxen, or because they were maried, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, & according to mine office I bid you in the name of God, I call you in Christes behalfe, I exhorte you, as you loue your owne saluation, that ye will be partakers of this holy Communion. And as the sonne of God did vouchsafe to yeelde vp his soule by death vpon the crosse for your health: Euen so it is your duetie to receiue the Communion together in the remembrance of his death, as hee him selfe commaunded. Nowe, if you will in no wise thus doe, consider with your selues howe great iniurie you do vnto God, and howe sore punishment hangeth ouer your heades for the same. And whereas you offend God so sore in refusing this holy bāquet, I admonishe, exhorte, and beseech you, that vnto this vnkindnesse yee will not adde any more: which thing ye shall do, if ye stand by as gazers and lookers on them that doe communicate, and bee not partakers of the same your selues. For what thing can this be accounted els, then a further contempt and vnkindnesse vnto God?

Truely,

Truely, it is a great vnthankefulnes to say nay when ye be called, but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communiõ with other. I pray you what can this be els, but euen to haue the mysteries of Christ in derision? It is saide vnto all, Take ye, and eate, Take and drinke ye all of this, Do this in remẽbrance of me. With what face then, or with what countenance shall yee heare these wordes? What will this be els, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then yee should so do, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseeche you ponder with your selues, from whome ye departe. Ye depart from the Lords table, ye depart from your brethren, and from the banquet of most heauẽly foode. These things if ye earnestly consider, ye shall by Gods grace returne to a better minde, for ỹ obteining whereof, we shall make our humble petitions, while we shall receiue the holy Communion.

And sometime shall be said this also, at the discretion of the Curate.

Dearely beloued, forasmuch as our duetie is to render to almightie God our heauenly father most heartie thankes, for that

that he hath giuen his sonne our sauiour Iesus Christ, not onely to die for vs, but also to be our spirituall foode and sustenance, as it is declared vnto vs, as well by Gods worde, as by the holy Sacraments of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthily, and so daungerous to them that will presume to receiue it vnworthily: my duetie is to exhorte you to consider the dignitie of the holy mysterie, and the great perill of the vnworthy receiuing thereof, and so to searche and examine your owne consciences, as you shoulde come holy and cleane to a most godly and heauenly feast, so that in no wise ye come but in the marriage garment required of God in holy Scripture, and so come and be receiued, as worthy partakers of such a heauenly Table. The way and meanes thereto, is: First to examine your liues and conuersation by the rule of Gods commaundements, and wherein soeuer yee shall perceiue your selues to haue offended, either by will, worde, or deede, there bewayle your owne sinnefull liues, and confesse your selues to almightie God, with full purpose of amendement of life. And if ye shall perceiue your offences to be such, as be not onely against God, but also against your neighbours: then ye shall reconcile your selues vnto them,

ready to make restitution & satisfaction, accoy-
ding to the vttermost of your powers, for all in-
uries and wrongs done by you to any other, and
likewise being ready to forgiue other that haue
offended you, as you would haue forgiuenesse of
your offences at Gods hand: For otherwise the
receiuing of the holy Communion doth nothing
els but encrease your damnation. And because
it is requisite that no man shoulde come to the
holy Communion, but with a full trust in Gods
mercy, & with a quiet conscience: therfore if there
bee any of you, which by the meanes aforesayde
cannot quiet his owne conscience, but requireth
further comfort or counsell, then let him come to
me, or some other discreete or learned Mini-
ster of Gods worde, and open his griefe, that he
may receiue such ghostly counsaile, aduise, and
comfort, as his conscience may be relieued, and
that by the ministerie of Gods worde he may re-
ceiue comfort, and the benefite of absolution, to
the quieting of his conscience, and auoyding of
all scruple and doubtfulnesse.

Then shall the Priest say this exhortation.

DEarely beloued in the Lorde, yee that
minde to come to the holy Communion
of the bodie and blood of our Sauiour
Christ,

Christ, must consider what S. Paul writeth to the Corinthians, howe he exhorteth all persons diligently to trie and examine themselues, before they presume to eate of that bread, & drinke of that cup. For as the benefite is great, if with a true penitent heart and liuely faith we receiue that holy Sacrament (for then wee spiritually eate the flesh of Christ, and drinke his blood, then we dwell in Christ, and Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great, if wee receiue the same vnworthily. For then we bee gylty of the body and blood of Christ our Sauiour: we eate and drinke our owne damnation, not considering the Lords bodie: wee kindle Gods wrath against vs: wee prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore if any of you bee a blasphemer of God, an hinderer or slaunderer of his woorde, an adulterer, or bee in malice or enuie, or in any other grieuous crime, bewayle your sinnes, and come not to this holy table, least after the taking of that holy Sacrament, the deuill enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Judge therefore your selues (brethren) that yee be not iudged of the Lorde. Repent you truely for your sinnes past: haue a liuely and stedfast

faith in Christ our Sauiour. Amende your liues, and be in perfect charitie with all men, so shall yee be meete partakers of those holy mysteries. And aboue all things, ye must giue most humble and heartie thankes to God the father, the sonne, and the holy Ghost, for the redemption of the worlde, by the death and passion of our Sauiour Christ, both God and man, who did humble him selfe euen to the death vpon the crosse, for vs miserable sinners, which lay in darkenesse and shadowe of death, that he might make vs the children of God, and exalt vs to euerlasting life. And to the ende that we should alway remember the exceeding great loue of our master and onely Sauiour Jesus Christ, thus dying for vs, and the innumerable benefites (which by his precious bloodshedding) hee hath obteined to vs: he hath instituted and ordeined holy mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore, with the Father, and the holy Ghost, let vs giue (as we are most bounden) continuall thãks, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life, Amen.

Then

Then shall the Priest say to them that come to receiue the holy Communion.

YOu that doe truely and earnestly repent you of your sinnes, and be in loue & charitie with your neighbours, and intende to leade a new life, folowing the commandements of God, and walking from henceforth in his holy wayes: Drawe neere, and take this holy Sacrament to your comfort, make your humble confession to almightie God, before this congregation here gathered together in his holie name, meekely kneeling vpon your knees.

Then shall this generall confession be made, in the name of all those that are minded to receiue the holy Communion, eyther by one of them, or else by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

ALmightie God, father of our Lorde Iesus Christ, maker of all things, iudge of all men, we knowledge and bewayle our manifolde sinnes and wickednesse, which wee from time to time most grieuously haue committed, by thought, word, and deede, against thy diuine maiestie, prouoking most iustly thy wrath and indignation against vs. We doe earnestly repent, and be heartily sorie for these our

miſdoings, the remembraunce of them is grieuous vnto vs, the burden of them is intolerable: Haue mercie vpon vs, haue mercy vpon vs, moſt mercifull father, for thy Sonne our Lorde Jeſus Chriſtes ſake, forgiue vs all that is paſt, & graunt that wee may euer hereafter ſerue and pleaſe thee, in newneſſe of life, to the honour and glorie of thy name, through Jeſus Chriſt our Lord, Amen.

Then ſhall the Prieſt, or the Biſhop (being preſent) ſtande vp, and turning himſelfe to the people, ſay thus.

ALmightie God our heauenly father, who of his great mercy hath promiſed forgiueneſſe of ſinnes to all them which with heartie repentance and true fayth turne vnto him: Haue mercie vpon you, pardon and deliuer you from all your ſinnes, confirme and ſtrength you in all goodneſſe, and bring you to euerlaſting life, through Jeſus Chriſt our Lord, Amen.

Then ſhall the Prieſt alſo ſay.

HEare what comfortable wordes our ſauiour Chriſt ſayeth to all that truely turne to him. Come vnto mee all that trauayle and bee heauie laden, and I will refreſh you. So God loued the worlde, that hee gaue his onely begotten ſonne, to the ende that all that beleeue in him,

ſhould

ſhould not periſh, but haue life euerlaſting.

I Heare alſo what Saint Paul ſaith. This is a true ſaying, & worthie of all men to be receiued, that Jeſus Chriſt came into the worlde to ſaue ſinners.

I Heare alſo what Saint John ſaith. If any man ſinne, we haue an aduocate with the father, Jeſus Chriſt the righteous, and he is the propitiation for our ſinnes.

After which the Prieſt ſhall proceede, ſaying.

Lift vp your hearts.

Anſwere.

We lift them vp vnto the Lord.

Prieſt.

Let vs giue thankes vnto our Lord God.

Anſwere.

It is meete and right ſo to do.

Prieſt.

It is very meete, right, and our bounden duetie, that we ſhould at all times, & in all places, giue thankes vnto thee, O Lord holy father, almightie euerlaſting God.

Here ſhall folow the proper preface, according to the time, if there be any ſpecially appointed: or els immediatly ſhal folow, Therefore with angels, and archangels, &c.

Proper Prefaces.

Vpon Christmas day, and seuen dayes after.

BEcause thou diddest giue Iesus Christ thine onely sonne to bee borne as this day for vs, who by the operation of the holy ghost, was made very man, of the substance of the Virgin Marie his mother, and that without spot of sinne, to make vs cleane frō all sinne. Therefore with angels. &c.

Vpon Easter daye, and seuen dayes after.

BVt chiefly are wee bounde to praise thee, for the glorious resurrection of thy sonne Iesus Christ our Lord: for he is the very Paschall Lambe which was offered for vs, and hath taken awaye the sinne of the worlde, who by his death hath destroyed death, and by his rising to life againe hath restored to vs euerlasting life. Therefore with angels. &c.

Vpon the Ascension daye, & seuen dayes after.

THrough thy most deare beloued sonne Iesus Christ our Lorde, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where hee is, thither might we also ascende, & raigne with him in glorie, Therefore with angels, &c.

Vpon

Vpon Whitsunday, and sixe dayes after.

THrough Iesus Christ our Lorde, according to whose most true promise the holy ghost came downe this daye from heauen, with a sodaine great sound, as it had bin a mightie winde, in the likenesse of fierie tongues, lighting vpon the Apostles, to teache them, and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnes with feruent zeale, constantly to preach the Gospel vnto al nations, whereby wee are brought out of darkenes and errour, into the cleare light and true knowledge of thee, and of thy sonne Iesus Christ. Therefore with angels, &c.

Vpon the feast of Trinitie onely.

IT is very meete, right, & our bounden duetie, that we shoulde at all times and in all places, giue thankes to thee, O Lorde, almightie and euerlasting God, which art one God, one Lorde, not one onely person, but three persons in one substance. For that which we beleeue of the glorie of the father, the same we beleeue of ỹ sonne, and of the holy ghost, without any difference, or inequalitie. Therefore, &c.

After

After which Prefaces, ſhall followe immediately.

THerefore with angels and archangels, and with all the companie of heauen, we laude & magnifie thy glorious name, euermore prayſing thee, & ſaying, Holy, holy, holy, Lorde God of hoſtes. Heauen and earth are full of thy glorie. Glorie be to thee, O Lord moſt high.

Then ſhall the Prieſt, kneeling downe at Gods board, ſay in the name of all them that ſhall receiue the Communion, this prayer folowing.

WE doe not preſume to come to this thy table (O mercifull Lorde) truſting in our owne righteouſnes, but in thy manifold and great mercies. We bee not worthie ſo much as to gather vp the crummes vnder thy table. But thou art the ſame Lorde, whoſe propertie is alwayes to haue mercie: graunt vs therefore gracious Lorde, ſo to eate the fleſh of thy deare ſonne Jeſus Chriſt, and to drinke his blood, that our ſinfull bodies may be made cleane by his bodie, and our ſoules waſhed through his moſt precious blood, and that we may euermore dwell in him, and he in vs. Amen.

Then the Prieſt ſtanding vp, ſhall ſay as followeth.

Al-

ALmightie God our heauenly father, which of thy tender mercy diddest giue thine onely sonne Jesus Christ to suffer death vpon the crosse for our redemption, who made there (by his owne oblation of himselfe once offred) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole worlde, and did institute, and in his holy Gospel commaund vs to continue a perpetuall memorie of that his precious death, vntill his cõming againe: Heare vs, O mercifull father, we beseech thee, & grant that wee, receiuing these thy creatures of bread and wine, according to thy sonne our Sauiour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed bodie and blood: who in the same night that he was betrayed, tooke bread, & when he had giuen thankes, he brake it, and gaue it to his disciples, saying, Take, eate, this is my bodie which is giuen for you, doe this in remembrance of mee. Likewise after supper hee tooke the cup, and when he had giuen thankes, he gaue it to them, saying, Drinke ye all of this, for this is my blood of the new Testament, which is shed for you and for many for remission of sinnes: doe this as oft as yee shall drinke it in remembrance of me.

Then

Then ſhall the Miniſter firſt receiue the Communion in both kindes himſelfe, and next deliuer it to other Miniſters (if any be there preſent) that they may helpe the chiefe Miniſter, & after, to the people in their handes, kneeling. And when hee deliuereth the bread, he ſhal ſay.

The body of our Lorde Jeſus Chriſt which was giuen for thee, preſerue thy body and ſoule into euerlaſting life: and take and eate this, in remembrance that Chriſt died for thee, and feede on him in thine heart by faith, with thankeſgiuing.

And the Miniſter that deliuereth the cuppe, ſhall ſay.

The blood of our Lorde Jeſus Chriſt which was ſhed for thee, preſerue thy bodie and ſoule into euerlaſting life: and drinke this in remembrance that Chriſtes blood was ſhed for thee, and be thankefull.

Then ſhall the Prieſt ſay the Lordes prayer, the people repeating after him euery petition. After ſhalbe ſayd as followeth.

O Lorde and heauenly father, we thy humble ſeruantes entierly deſire thy fatherly goodneſſe, mercifully to accept this our ſacrifice of prayſe and thankeſgiuing, moſt humbly beſeeching thee to graunt, that by the merites & death

of

of thy ſonne Jeſus Chriſt, and through faith in his blood, wee and all thy whole Church may obteine remiſſion of our ſinnes, and all other benefites of his paſſion. And here we offer and preſent vnto thee, O Lorde, our ſelues, our ſoules and bodies, to be a reaſonable, holy, and liuely ſacrifice vnto thee, humbly beſeeching thee, that all wee which be partakers of this holy Communion, may be fulfilled with thy grace & heauenly benediction. And although we be vnworthie, through our manifolde ſinnes, to offer vnto thee any ſacrifice: yet we beſeeche thee to accept this our bounden duetie and ſeruice, not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord, by whome, and with whom, in the vnitie of the holy Ghoſt, all honour and glory be vnto thee, O father almightie, worlde without ende, Amen.

Or this.

ALmighty & euerliuing God, we moſt heartily thanke thee, for that thou doeſt vouchſafe to feede vs which haue duely receiued theſe holy myſteries, with the ſpirituall foode of the moſt precious body and blood of thy ſonne our Sauiour Jeſus Chriſt, & doeſt aſſure vs thereby of thy fauour and goodneſſe towarde vs, and that wee be very members incorporate in thy

myſti-

mysticall bodie, which is the blessed company of all faithfull people, and bee also heires through hope of thy euerlasting kingdom, by the merites of the most precious death & passion of thy deare sonne: We nowe most humbly beseech thee, O heauenly father, so to assist vs with thy grace, that we may continue in that holy fellowship, & do al such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lorde, to whom with thee and the holy ghost, be al honour and glory, world without ende. Amen.

Then shall be said or sung.

GLory be to God on high, and in earth peace, good will towards men. Wee prayse thee, we blesse thee, we worship thee, we glorifie thee, we giue thankes to thee for thy great glorie, O Lorde God heauenly King, God the father almightie, O Lorde, the onely begotten sonne Jesus Christ, O Lorde God, Lambe of God, sonne of the Father, that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, haue mercy vpon vs. Thou that takest away the sinnes of the worlde, receiue our prayer. Thou that sittest at the right hande of God the Father, haue mercie vpon vs. For thou onely art holy, thou onely art the Lorde, thou onely O Christ, with the ho-

lie

He ghoſt, art moſt high in the gloꝛie of God the father, Amen.

Then the Prieſt, or the Biſhop, if he be preſent, ſhall let them depart with this bleſſing.

THe peace of God which paſſeth all vnderſtanding, keepe your heartes and minds in the knowledge and loue of God, & of his ſonne Jeſus Chriſt our Loꝛd: and the bleſſing of God almightie, the father, the ſonne, and the holie ghoſt, bee amongſt you, and remaine with you alwayes, Amen.

Collects to be ſaid after the offertorie, when there is no Communion, euery ſuch daye one. And the ſame may be ſaid alſo as often as occaſion ſhall ſerue, after the Collects either of Morning and Euening praier, Communion, or Letanie, by the diſcretion of the Miniſter.

ASſiſt vs mercifully, O Loꝛde, in theſe our ſupplications and pꝛayers, and diſpoſe the way of thy ſeruantes towarde the attainement of euerlaſting ſaluation, that among all the changes and chaunces of this moꝛtall life, they may euer be defended by thy moſt gracious and ready helpe, through Chriſt our Loꝛd, Amen.

O Almighty Lord & euerliuing God, vouchsafe, we beseech thee, to direct, sanctifie, and gouerne, both our hearts & bodies in the wayes of thy lawes, & in the workes of thy commaundements, that through thy most mightie protection, both here and euer, we may be preserued in bodie and soule, through our Lord & Sauiour Iesus Christ, Amen.

GRaunt we beseech thee almightie God, that the wordes which we haue heard this daye with our outward eares, may throw thy grace be so grafted inwardly in our heartes, that they may bring foorth in vs the fruite of good liuing, to the honour and praise of thy name, through Iesus Christ our Lord, Amen.

PReuent vs, O Lord, in all our doings, with thy most gratious fauour, & further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, wee may glorifie thy holy name, and finally by thy mercie obtaine euerlasting life, through Iesus Christ our Lord, Amen.

ALmightie God, the fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking: wee beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse we dare not, and for our blindnesse we

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can not aſke, vouchſafe to giue vs, for ỹ worthi-nes of thy ſonne Jeſus Chriſt our Lord, Amen.

ALmightie God, which haſt promiſed to heare the petitions of them that aſke in thy ſonnes name, we beſeech thee mercifully to encline thine eares to vs ỹ haue made now our prayers and ſupplications vnto thee, & graunt that thoſe thinges which we haue faithfully aſked, according to thy wil, may effectually be obteyned, to the reliefe of our neceſſitie, & to the ſetting forth of thy glory, through Jeſus Chriſt our Lord, Amen.

Vpon the holy dayes (if there be no Communion) ſhall bee ſayde all that is appointed at the Communion, vntil the end of the Homilie, cõcluding with the general prayer (for the whole ſtate of Chriſtes Church militant here in earth) and one or mo of theſe Collects before rehearſed, as occaſion ſhall ſerue.

And there ſhalbe no celebration of the Lords Supper, except there be a good nõber to communicate with the Prieſt, according to his diſcretion.

And if there bee not aboue twenty perſons in the pariſh, of diſcretion to receiue the Communion, yet there ſhal be no Communion, except foure or three at the leaſt communicate with the Prieſt.

And in Cathedrall and Collegiat Churches, where be many Prieſts and Deacons, they ſhal all receiue the Communion with the miniſter euery Sunday at the leaſt, except they haue a reaſonable cauſe to the contrary.

And to take away the ſuperſtition, which any perſon hath or might haue in the bread & wine, it ſhal ſuffice that the bread be ſuch as is vſuall to be eaten at the table with other meates, but the beſt and pureſt wheate bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate ſhall haue it to his owne vſe.

The bread & wine for the Communion ſhal be prouided by the Curate and the Churchwardens, at the charges of the pariſh, and the pariſh ſhall be diſcharged of ſuch ſummes of money or other dueties, which hitherto they haue paid for the ſame by order of their houſes euery Sunday.

And note, that euery pariſhioner ſhal communicate at the leaſt three times in the yeere, of which Eaſter to be one, & ſhall alſo receiue the Sacraments and other rites, according to the order in this booke appointed. And yeerely at Eaſter, euery pariſhioner ſhal recken with his Parſon, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Eccleſiaſticall

ſiaſticall dueties, accuſtomably due, then and at that time to be payde.

The miniſtration of Baptiſme to be vſed in the Church.

IT appeareth by auncient writers, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred, but at two times in the yeere: at Eaſter, and Whitſuntide. At which time it was openly miniſtred in the preſence of all the congregation. Which cuſtome nowe being growen out of vſe (although it can not for many conſiderations be well reſtored again) yet it is thought good to folow the ſame, as neere as conueniently may be. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundayes, and other holy dayes, when the moſt number of people may come together, aſwel for that the congregation there preſent may teſtifie the receiuing of them that be newly baptized, into the number of Chriſts church, as alſo becauſe in the Baptiſm of infãts, euery man preſent may be put in remẽbrance of his own profeſſion made to God in his baptiſme, For which cauſe alſo, it is expedient that

Baptiſme be miniſtred in the Engliſh tongue, Neuertheleſſe (if neceſſitie ſo require) children may at all times be baptized at home.

Publique Baptiſme.

When there are children to be baptized vpon the Sunday or holiday, the parents ſhal giue knowledge ouer night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the godfathers, godmothers, & people, with the children, muſt be ready at the Font, either immediatly after the laſt leſſon of Morning prayer, or els immediatly after the laſt leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhal aſke whether the children be baptized, or no. If they anſwere, No: then ſhall the Prieſt ſay thus.



Earely beloued, for as much as all men be conceiued and borne in ſinne, and that our Sauiour Chriſt ſayth, None can enter into the kingdome of God, except he be regenerate and borne anewe of water and the holy ghoſt:

ghost: I beseeche you to call vpon God the father, through our Lorde Jesus Christ, that of his bounteous mercie hee will graunt to these children that thing, which by nature they can not haue, that they may bee baptized with water and the holy ghost, and receiued into Christes holy Church, and bee made liuely members of the same.

Then the Priest shall say.

Let vs pray.

ALmightie and euerlasting God, which of thy great mercy diddest saue Noe and his familie in the Arke from perishing by water, and also diddest safely leade the children of Israel thy people through the red sea, figuring thereby thy holy baptisme, and by the baptisme of thy welbeloued sonne Jesus Christ, diddest sanctifie the flood Jordane and all other waters in the mysticall washing away of sinne: We beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and washe them with the holy ghost, that they being deliuered from thy wrath, may bee receiued into the arke of Christes Church, and being stedfast in faith, ioyfull through hope, and rooted

in charitie, may ſo paſſe the waues of this troubleſome worlde, that finally they may come to the lande of euerlaſting life, there to raigne with thee worlde without ende, through Jeſus Chriſt our Lord, Amen.

ALmightie and immortall God, the aide of al that neede, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: Wee call vpon thee for theſe infants, that they comming to thy holy baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them (O Lord) as thou haſt promiſed by thy welbeloued ſonne, ſaying, Aſke, & you ſhall haue, ſeeke, and you ſhall finde, knocke, and it ſhalbe opened vnto you. So giue nowe vnto vs that aſke, let vs that ſeeke, finde, open ỹ gate vnto vs that knock, that theſe infantes may enioy the euerlaſting benediction of thy heauenly waſhing, & may come to the eternall kingdome which thou haſt promiſed by Chriſt our Lord, Amen.

Then ſhall the Prieſt ſay.

Heare the wordes of the Goſpell written by S. Marke, in the tenth Chapter.

.10.13. AT a certaine time they brought children to Chriſt, that he ſhould touch them: and his diſciples rebuked thoſe that brought them.

them. But when Iesus sawe it, he was displeased, and said vnto them, Suffer litle children to come vnto mee, and forbid them not, for to such belongeth the kingdome of God. Uerily I say vnto you, whosoeuer doth not receiue the kingdome of God as a little childe, he shall not enter therein. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them.

After the Gospel is read, the Minister shall make this brief exhortation vpon the words of the Gospell.

FRiendes, you heare in this Gospell the woordes of our sauiour Christ, that he commaunded the children to bee brought vnto him: howe he blamed those that woulde haue kept them from him: how he exhorteth all men to folowe their innocencie. You perceiue how by his outward gesture and deede he declared his good will toward them: For he embraced them in his armes, he layde his handes vpon them, and blessed them. Doubt not ye therefore, but earnestly beleeue, that hee will likewise fauourably receiue these present infantes, that hee will embrace them with the armes of his mercie, that he wil giue vnto them the blessing of eternall life, and make them partakers of his

euerlasting kingdome. Wherefore, wee being thus perswaded of the good will of our heauenly father toward these infants, declared by his sonne Iesus Christ, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holye baptisme: let vs faithfully and deuoutly giue thanks vnto him, and say.

ALmightie and euerlasting God, heauenly father, we giue thee humble thanks, that thou hast vouchsafed to cal vs to ỹ knowledge of thy grace and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore: Giue thy holy spirit to these infants, that they may be borne againe, & be made heyres of euerlasting saluation, through our Lorde Iesus Christ, who liueth and raigneth with thee and the holy spirit, nowe and for euer. Amen.

Then the Priest shall speake vnto the Godfathers and Godmothers on this wise.

WEl beloued friendes, yee haue brought these children here to bee baptized, yee haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his handes vpon them, to blesse them, to release them of their sinnes, to giue them the kingdome of heauen,

and

and euerlasting life. Ye haue heard also that our Lorde Jesus Christ hath promised in his Gospel, to graunt all these things that ye haue prayed for: which promise he for his part will moste surely keepe and performe. Wherefore after this promise made by Christ, these Infantes must also faithfully for their parte, promise by you that be their suerties, that they will forsake the deuill and all his workes, and constantly beleeue Gods holy worde, and obediently keepe his commaundements.

Then shall the Priest demaund of the Godfathers and Godmothers these questions folowing.

DOest thou forsake the deuill and all his workes, the vaine pompe and glory of the worlde, with al couetous desires of the same, the carnall desires of the flesh, so that thou wilt not folowe nor be led by them?

Answere.

I forsake them all.

Minister.

Doest thou beleeue in God the Father almighty, maker of heauen and earth? And in Jesus Christ his onely begotten sonne our Lord? And that hee was conceiued by the holy ghost, borne of the virgin Marie, that he suffered vnder

Pontius

Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the father almighty, and from thence shall come agayne at the ende of the woylde, to iudge the quicke and the dead: And doest thou beleeue in the holy Ghost, the holy Catholike Church, the Communion of saintes, the remission of sinnes, the resurrection of the flesh, and euerlasting life after death:

Answere.

All this I stedfastly beleeue.

Minister.

Wilt thou be baptized in this faith:

Answere.

That is my desire.

Then shal the Priest say.

O Merciful God, graunt that the olde Adam in these children may be so buryed, that the newe man may bee rayled vp in them. Amen.

Graunt that all carnal affections may dye in them, and that all thinges belonging to the spirite, may liue and grow in them. Amen.

Graunt that they may haue power & strength to haue victory, and to triumphe against the deuill, the woyld, and the flesh. Amen.

Graunt

Graunt that whosoeuer is here dedicated to thee by our office and ministerie, may also be indued with heauenly vertues, and euerlastingly rewarded, through thy mercie, O blessed Lorde God, who doest liue and gouerne all thinges, world without ende. Amen.

ALmightie euerliuing God, whose most dearely beloued sonne Jesus Christ, for the forgiuenesse of our sinnes, did shed out of his most precious side both water and blood, & gaue commaundement to his Disciples, that they should goe teach al nations, and baptize them in the name of the father, the sonne, and of the holy ghost: Regarde, we beseech thee, the supplications of thy congregation, and graunt that all thy seruants which shall be baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull and elect children, through Jesus Christ our Lorde. Amen.

Then the Priest shal take the child in his hands, and aske the name, And naming the childe, shall dip it in the water, so it be discreetely & warily done, saying.

N. I baptize thee in the Name of the father, and of the sonne, and of the holy Ghost. Amen.

And

And if the childe be weake, it ſhall ſuffice to powre water vpon it, ſaying the foreſayde wordes.

N. I baptize thee in the name of the father, and of the Sonne, and of the holy Ghoſt, Amen.

Then the Prieſt ſhall make a croſſe vpon the childes forehead, ſaying.

WE receiue this childe into the congregation of Chriſtes flocke, and doe ſigne him with the ſigne of the croſſe, in token that hereafter he ſhal not be aſhamed to confeſſe the faith of Chriſt crucified, and manfully to fight vnder his banner, againſt ſinne, the world, & the deuill, and to continue Chriſtes faithfull ſouldier and ſeruant vnto his liues ende. Amen.

Then ſhall the Prieſt ſay.

SEeing nowe dearely beloued brethren, that theſe children be regenerate and grafted into the body of Chriſtes congregation, let vs giue thankes vnto God for theſe benefites, and with one accorde make our prayers vnto almightie God, that they may leade the reſt of their lyfe according to this beginning.

Then ſhalbe ſayde.

Our father which art in heauen. &c.

Then ſhall the Prieſt ſay.

WE yeelde thee heartie thankes, most mercifull father, that it hath pleased thee to regenerate this infant with thy holy spirite, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy congregation. And humbly we beseeche thee to graunt, that hee being dead vnto sinne, and liuing vnto righteousnesse, and being buried with Christ in his death, may crucifie the olde man, and vtterly abolish the whole body of sinne, that as he is made partaker of the death of thy sonne, so he may be partaker of his resurrection, so that finally, with the residue of thy holy congregation, he may be inheritour of thine euerlasting kingdome, through Christ our Lord. Amen

At the last ende, the Priest calling the Godfathers & Godmothers together, shall say this exhortation following.

FOr as much as these children haue promised by you to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember that it is your partes and dueties to see that these infantes be taught, so soone as they shall be able to learne, what a solemne bowe, promise, & profession they haue made by you. And that they may knowe

these

these things the better, ye shall call vpon them to heare sermons, and chiefly you shall prouide that they may learne the Creede, the Lordes prayer, and the ten Commaundements in the English tongue, and all other things which a Christian man ought to knowe and beleeue to his soules health, and that these children may be vertuously brought vp, to leade a godly and a Christian life, remembring alwayes that baptisme doeth represent vnto vs our profession, which is, to followe the example of our Sauiour Christ, and to be made like vnto him, that as he dyed and rose againe for vs, so shoulde we which are baptized, dye from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

The Minister shall commaunde that the children be brought to the Bishop, to be confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the faith, the Lords prayer, & the ten Commandements, & be further instructed into the Catechisme, set forth for that purpose, accordingly as it is there expressed.

Of them that be baptized in priuate houſes in time of neceſſitie.

THe Paſtours and Curates ſhall often admoniſhe the people, that they deferre not the baptiſme of infantes any longer then the Sunday or other holy day next after the childe bee borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, & by him approued.

And alſo they ſhall warne them, that without great cauſe and neceſſitie, they baptize not children at home in their houſes. And when great neede ſhall compel them ſo to doe, that then they miniſter it on this faſhion.

Firſt, let them that bee preſent, call vpon God for his grace, and ſay the Lordes prayer, if the time will ſuffer. And then one of them ſhall name the childe, and dip him in the water, or powre water vpon him, ſaying theſe wordes.

N. I baptize thee in the name of the father, and of the Sonne, and of the holy Ghoſt, Amen.

And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe in the Church. But yet neuertheleſſe, if the childe

childe which is after this sort baptized, doe afterwarde liue, it is expedient that he be brought into the Church, to the intent the Priest may examine and trie whether the child bee lawfully baptized or no. And if those that bring any childe to the Church, do answere that hee is already baptized, then shall the Priest examine them further.

By whome the childe was baptized?
Who was present whē the childe was baptized?
Whether they called vpon God for grace & succour in that necessitie?
With what thing or what matter they did baptize the childe?
With what wordes the childe was baptized?
Whether they thinke the childe to be lawfully and perfectly baptized?

And if the Minister shal proue by the answeres of such as brought the childe, that al things were done as they ought to bee: then shal not he christen the childe againe, but shal receiue him as one of the flocke of the true Christian people, saying thus.

I certifie you, that in this case ye haue done wel, and according vnto due order, concerning the baptizing of this childe, which beeing borne in originall sinne, and in the wrath of God, is nowe by ye lauer of regeneration in baptisme, receiued

into

into the number of the children of God, & heires of euerlasting life. For our Lorde Iesus Christ doeth not denie his grace and mercie vnto such infants, but most louingly doeth call them vnto him, as the holy Gospell doeth witnesse to our comforte, on this wise.

AT a certaine time they brought children vnto Christ, that he should touche them, and his Disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and sayde vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verily I say vnto you, whosoeuer doeth not receiue the kingdome of God as a little child, he shal not enter therein. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them. *Mar.*

After the Gospel is read, the Minister shall make this exhortation vpon the wordes of the Gospel.

BRiefely, you heare in this Gospell the wordes of our Sauiour Christ, that hee commaunded the children to bee brought vnto him, how he blamed those that would haue kept them from him, howe he exhorted all men to followe their innocencie. Wee perceiue

haue by his outwarde gesture and deede, he declared his good will towarde them. For he embraced them in his armes, he layde his handes vpon them, and blessed them. Doubt ye not therefore, but earnestly beleeue, that he hath likewise fauourably receiued this present infant, that he hath embraced him with the armes of his mercie, that he hath giuen vnto him the blessing of eternall life, and made him partaker of his euerlasting kingdome. Wherefore we being thus perswaded of the good wil of our heauēly father, declared by his sonne Iesus Christ towardes this infant, let vs faithfully and deuoutly giue thankes vnto him, and say the prayer which the Lorde himselfe taught, and in declaration of our faith, let vs recite the articles conteined in our Creede.

Here the minister, with the Godfathers and Godmothers shall say.

¶ Our father which art in heauen, &c.

Then shall the Priest demaunde the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this child forsake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous desires

of the same, the carnall desires of the flesh, and not to followe and be led by them?

Answere.

I forsake them all.

Minister.

Doest thou in the name of this childe professe this faith, to beleeue in God the father almightie, maker of heauen and earth? And in Jesus Christ his onely begotten sonne our Lord? And that he was conceiued by the holy ghost, borne of the Virgine Marie, that hee suffered vnder Pontius Pilate, was crucified, dead, & buried, that he went downe into hell, and also did ryse againe the third day, that hee ascended into heauen, and sitteth at the right hande of God the father almightie, and from thence hee shal come againe at the ende of the worlde to iudge the quicke and the dead? And doe you in his name beleeue in the holy ghost, the holy Catholique Church, the communion of saintes, the remission of sinnes, resurrection, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Let vs pray.

ALmightie & euerlasting God, heauenly father, we giue thee humble thankes, for that thou hast vouchsafed to call [illegible] to

the knowledge of thy grace & faith in thee: Encrease this knowledge, & confirme this faith in vs euermore, giue thy holy spirit to this infant, that he being borne againe, and being made heire of euerlasting saluation, through our Lorde Iesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lorde Iesus Christ thy sonne, who liueth and reigneth with thee in the vnitie of the same holy spirite euerlastingly. Amen.

Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOr as much as this childe hath promised by you, to forsake the deuill and all his woorkes, to beleeue in God, and to serue him: you must remember that it is your part and duetie, to see that this infant be taught, so soone as hee shal bee able to learne what a solemne vowe, promise, & profession he hath made by you. And that he may know these thinges the better, ye shall call vpon him to heare sermons, and chiefly ye shall prouide that hee may learne the Creede, the Lords prayer, and the ten Commaundements in the English tongue, and all other thinges which a Christian man ought to know and beleeue to his soules health, and that this childe may bee vertuously brought vp, [illegible] lead

leade a godly and a Christian life, remembring alway that Baptisme doth represent vnto vs our profession, which is, to folowe the example of our sauiour Christ, & be made like vnto him, that as he dyed and rose againe for vs, so should wee which are baptized, dye from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

And so forth, as in publike Baptisme.

But if they which bring the infantes to the Church, do make an vncertaine answere to the Priestes questions, and say that they can not tell what they thought, did, or sayde in that great feare and trouble of minde (as oftentimes it chaunceth) then let the Priest baptize him in fourme aboue written concerning publique Baptisme, sauing that at the dipping the child in the Font, he shal vse this fourme of wordes.

If thou be not baptized already, N. I baptize thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

Confirmation, wherein is conteined a Catechiſme for children.

TO the ende that Confirmation may bee miniſtred to the more edifying of ſuch as ſhal receiue it (according to S. Pauls doctrine, who teacheth that all thinges ſhould be done in the Church to the edification of the ſame) it is thought good, that none hereafter ſhalbe confirmed, but ſuch as can ſay in their mother tongue the Articles of the faith, the Lordes prayer, and the tenne Commaundementes, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhall appoint) ſhal by his diſcretion appoſe them in. And this order is moſt conuenient to be obſerued, for diuers conſiderations.

Firſt, becauſe that when children come to the yeeres of diſcretion, and haue learned what their Godfathers and Godmothers promiſed for them in Baptiſme, they may then themſelues with their owne mouth, and with their owne conſent, openly before the Church, ratifie and confirme the ſame: and alſo promiſe that by the grace of GOD, they will euermore endeuour themſelues faithfully to obſerue and keepe ſuch thinges as they by their owne

i. Thou shalt haue none other gods but me.

ii. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth: thou shalt not bowe downe to them, nor worship them. For I the Lord thy God am a ielous God, and visite the sinnes of the fathers vpon the children vnto the thirde and fourth generation of them that hate me, and shewe mercie vnto thousandes in them that loue mee, and keepe my commaundements.

iii. Thou shalt not take the name of the Lorde thy God in vaine: for the Lord will not hold him guiltlesse that taketh his name in vaine.

iiii. Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to doe: but the seuenth day is the Sabboth of the Lorde thy God. In it thou shalt do no maner of work, thou, and thy sonne, and thy daughter, thy man seruant, & thy mayd seruant, thy cattel, and the stranger that is within thy gates: For in sixe dayes the Lorde made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and halowed it.

v. Honour thy father and thy mother, that thy dayes may bee long in the land which the

thy God giueth thee.
vi. Thou shalt do no murder.
vii. Thou shalt not commit adulterie.
viii. Thou shalt not steale.
ix. Thou shalt not beare false witnesse against thy neighbour.
x. Thou shalt not couet thy neighbour's house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What doest thou chiefely learne by these commandements?

Answere.

I learne two things. My duetie towardes God, and my duetie towards my neighbour.

Question.

What is thy duetie towards God?

Answere.

My duetie towardes God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thanks, to put my whole trust in him, to call vpon him, to honour his holy name and his word, and to serue him truely all the dayes of my life.

Question.

What is thy duetie towardes thy neighbour?

Answere

Answere.

My duetie towardes my neighbour is, to loue him as my self, and to do to al men, as I would they should do vnto me. To loue, honour, & succour my father and mother. To honour and obey the Queene and her ministers. To submit my selfe to all my gouernours, teachers, spirituall Pastours and Maisters, to order my selfe lowly and reuerently to all my betters. To hurt no body by woorde nor deede. To be true and iust in al my dealing. To beare no malice nor hatred in my heart. To keepe my handes from pickyng and stealing, and my tongue from euil speakyng, lying, and slaundering. To keepe my body in temperance, sobernesse, and chastitie. Not to couet nor desire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duetie in that state of life, vnto the which it shall please God to call me.

Question.

My good childe know this, that thou art not able to do these thinges of thy selfe, nor to walke in the commaundementes of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let mee heare therefore if thou canst saye the Lordes prayer.

Answere.

OUr father which art in heauen, halowed be thy name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: But deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lord God our heauenly father, who is the giuer of all goodnesse, to sende his grace vnto me, and to all people, that we may worship him, serue him, and obey him as we ought to do. And I pray vnto God, that hee will sende vs all things that be needefull, both for our soules & bodyes, and that he will be mercifull vnto vs, and forgiue vs our sinnes, and that it will please him to saue and defende vs in al dangers ghostly and bodily, and that he will keepe vs from all sinne & wickednesse, and from our ghostly enemie, and from euerlasting death. And this I trust he will doe of his mercie and goodnesse, through our Lorde Iesus Christ, and therefore I say, Amen, So beit.

So soone as the children can say in their mother tongue the Articles of the faith, the Lords

prayer,

prayer, the ten Commandements, and also can answere to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in: the shal they be brought to the Bishop by one that shalbe his godfather, or godmother, that euery childe may haue a witnesse of his confirmation. And the Bishop shall confirme them on this wise.

Confirmation.

Our helpe is in the name of the Lord.

Answere.

Which hath made heauen and earth.

Minister.

Blessed be the name of the Lord.

Answere.

Henceforth worlde without ende.

Minister.

Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Let vs pray.

ALmightie and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their

their ſinnes: ſtrengthen them, we beſeech thee, O Lord, with the holy ghoſt the comforter, and daily increaſe in them thy manifolde giftes of grace, the ſpirit of wiſdome and vnderſtanding, the ſpirit of counſaile and ghoſtly ſtrength, the ſpirit of knowledge and true godlineſſe, and fulfill them (O Lorde) with the ſpirite of thy holy feare, Amen.

Then the Biſhop ſhal lay his hand vpon euery childe ſeuerally, ſaying.

Defende, O Lorde, this childe with thy heauenly grace, that he may continue thine for euer, and daily encreaſe in thy holy ſpirite more and more, vntill he come vnto thy euerlaſting kingdome. Amen.

Then ſhall the Biſhop ſay.

Let vs pray.

ALmightie euerliuing God, which makeſt vs both to will, & to do thoſe things that be good and acceptable vnto thy maieſtie, we make our humble ſupplications vnto thee for theſe children, vpon whome (after the example of thy holy Apoſtles) we haue laide our handes, to certifie them (by this ſigne) of thy fauour and gracious goodneſſe towardes them: let thy fatherly hande, we beſeeche

thē

thee, euer be ouer them, let thy holy spirite euer be with them, and so leade them in the knowledge and obedience of thy worde, that in the end they may obteine the euerlasting life, through our Lorde Jesus Christ, who with thee and the holy ghost, liueth and reigneth one God, worlde without end. Amen.

Then the Bishop shal blesse the children, saying thus.

The blessing of God almightie, the father, the sonne, and the holy Ghost, be vpon you, and remaine with you for euer.

The Curate of euery parish, or some other at his appoyntment, shall diligently vpon Sundayes and holy dayes, halfe an houre before Euensong, openly in the Church, instruct and examine so many children of his parish sent vnto him, as the time wil serue, and as he shal thinke conuenient, in some part of this Catechisme.

And all Fathers, Mothers, Masters, and Dames, shall cause their children, seruants, and prentices, (which haue not learned their Catechisme) to come to the Church at the time appoynted, and obediently to heare, and be ordered by the Curate, vntill such time as

they haue learned all that is here appointed for them to learne, And whensoeuer the Bishop shal giue knowledge for children to be brought afore him to any conuenient place for their confirmation, then shall the Curate of euery parish, either bring or send in writing the names of all those childrē of his parish, which can say the articles of their faith, the Lordes prayer, and the ten Commaundements, and also howe many of them can answere to the other questions conteyned in this Catechisme.

And there shall none bee admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.

¶ *The fourme of solemnization of Matrimonie.*

First, the banes must be asked three seueral Sūdayes or holy daies, in the time of seruice, the people being present, after the accustomed maner.

And if the persons that would be maried, dwel in diuers parishes, the banes must bee asked in both parishes: and the Curate of the one parish shall not solemnize Matrimonie betwixt them, without a certificat of the banes being

being thrise asked, from the Curate of the other parish.

At the day appointed for solemnization of Matrimonie, the persons to bee maried, shall come into the bodie of the Church, with their friendes and neighbours, and there the Priest shall thus say.

DEarely beloued friendes, we are gathered together here in the sight of God, and in the face of his congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs ỹ mysticall vnion that is betwixt Christ and his Church: which holy estate Christ adorned & beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand vnaduisedly, lightly, or wantõly, to satisfie mens carnal lusts & appetites, like brute beasts that haue no vnderstanding, but reuerently, discreetely, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordeyned. One was, the procreation of Children,

to bee brought vp in the feare and nurture of the Lorde, and prayse of God. Secondly, it was ordeined for a remedie against sinne, and to auoyd fornication, that such persons as haue not ỳ gift of continencie, might marrie, and keepe themselues vndefiled mẽbers of Christs body. Thirdly, for the mutuall society, helpe, and comfort, that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate these two persons present come nowe to be ioyned. Therefore if any man can shewe any iust cause, why they may not lawfully bee ioyned together, let him nowe speake, or els hereafter for euer holde his peace.

And also speaking to the persons that shalbe maried, he shall say.

I Require and charge you (as you will answere at the dreadfull day of iudgement, when the secretes of all heartes shall be disclosed) that if eyther of you doe knowe any impediment, why yee may not be lawfully ioyned together in Matrimonie, that ye confesse it. For bee ye well assured, that so many as bee coupled together otherwayes then Gods worde doeth allowe, are not ioyned together by God, neither is their matrimonie lawfull.

At which day of mariage, if any man doe alledge & declare any impediment, why they may not be coupled together in Matrimonie, by Gods law or the lawes of this realme, & will be bound, and ſufficient ſureties with him to the parties, or els put in a caution to the full value of ſuch charges as the perſons to be married do ſuſteine, to proue his allegation: then the ſolemnization muſt be deferred vnto ſuch time as the trueth bee tried. If no impediment be alledged, then ſhal the Curate ſay vnto the man.

N. Wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holie eſtate of Matrimonie? Wilt thou loue her, comfort her, honour and keepe her in ſickneſs and in health: And forſaking all other, keepe thee onely vnto her, ſo long as you both ſhall liue?

The man ſhall anſwere.

I will.

Then ſhall the Prieſt ſay vnto the woman.

N. Wilt thou haue this man to thy wedded husbande, to liue together after Gods ordinance, in the holie eſtate of Matrimonie? Wilt thou obey him, and ſerue him, loue, honour, and keepe him in ſickeneſſe and in health,

and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

The woman shall answere.

I will.

Then shall the Minister say.

Who giueth this woman to bee married vnto this man?

And the Minister receiuing the woman at her father or friendes hands, shall cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying.

I. N. take thee N. to my wedded wife, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sicknes and in health, to loue and to cherish, til death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say.

I. N. take thee N. to my wedded husbande, to haue and to hold from this day forward, for better, for worse, for richer, for poorer, in sickneſſe and in health, to loue, cherish, & to obey, till death vs depart, according to Gods holy ordinance: & thereto I giue thee my troth.

Then

Then ſhall they agayne looſe their handes, and the man ſhall giue vnto the woman a Ring, laying the ſame vpon the booke, with the accuſtomed duetie to the Prieſt and Clarke. And the Prieſt taking the Ring, ſhall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Prieſt, ſhall ſay.

With this ring I thee wedde, with my bodie I thee worſhip, and with all my worldly goods I thee endowe. In the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

Then the man leauing the ring vpon the fourth finger of the womans left hand, the miniſter ſhall ſay.

Let vs pray.

O Eternall God, creator and preſeruer of all mankinde, giuer of all ſpirituall grace, the authour of euerlaſting life, ſende thy bleſſing vpon theſe thy ſeruantes, this man and this woman, whome we bleſſe in thy name, that as Iſahac and Rebecca liued faithfully together, ſo theſe perſons may ſurely perfourme and keepe the bowe and couenaunt betwixt them made (whereof this ring giuen and receiued is a token and pledge) and may euer remaine in per-

fect loue and peace together, and liue according to thy lawes, through Iesus Christ our Lorde. Amen.

Then shall the Priest ioyne their right hands together, and say.

Those whome God hath ioyned together, let no man put asunder.

Then shall the Minister speake vnto the people.

For asmuch as N. and N. haue consented together in holy wedlock, and haue witnessed the same before God and this companie, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a ring, and by ioyning of hands, I pronounce that they be man and wife together. In the name of the father, of the sonne, and of the holy ghost. Amen.

And the minister shall adde this blessing.

GOd the father, God the sonne, God the holy ghost, blesse, preserue, & keepe you, the Lord mercifully with his fauour looke vpon you, and so fill you with al spiritual benediction & grace, that you may so liue together in this life, that in the worlde to come you may haue life euerlasting. Amen.

¶ Then

Of Matrimonie.

THen the Minister or Clarkes going to the Lordes table, shal say or sing this Psalme following.

Beati omnes. Psal. cxxviii.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thy handes: O well is thee, and happie shalt thou be.

Thy wife shalbe as the fruitefull vine: vpon the walles of thy house.

Thy children like the Oliue branches: round about thy table.

Loe, thus shall the man bee blessed: that feareth the Lord.

The Lord from out of Sion shal blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens childrē: and peace vpon Israel.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now, and euer shalbe: world without end. Amen.

Or this Psalme.

GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs. *Deus misereatur. Psal.*

That

That thy way may be knowen vpõ the earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea, let all the people praise thee.

O let the natiõs reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her encrease: and God, euen our God shall giue vs his blessing.

God shall blesse vs: and all the endes of the world shall feare him.

Glorie be to the father. &c.

As it was in the beginning. &c.

The Psalme ended, and the man & the woman kneeling afore the Lordes table, the Priest standing at the table, and turning his face toward them, shall say.

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our father which art in heauen, halowed bee thy name. &c.

And leade vs not into temptation.

Answere.

Answere.

But deliuer vs from euil. Amen.

Minister.

O Lorde saue thy seruant, and thy handmayde.

Answere.

Which put their trust in thee.

Minister.

O Lorde sende them helpe from thy holie place.

Answere.

And euermore defend them.

Minister.

Be vnto them a towre of strength.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Minister.

O God of Abraham, God of Isahac, God of Iacob, blesse these thy seruantes, and sowe the seede of eternall life in their mindes, that whatsoeuer in thy holy worde they shall profitably learne, they may in deede fulfill the same. Looke, O Lorde, mercifully vpon them from heauen, & blesse them. And as thou didest sende

thy

thy blessing vpon Abraham and Sara, to their great comfort: So vouchsafe to sende thy blessing vpon these thy seruantes, that they obeying thy will, & alway being in safetie vnder thy protection, may abide in thy loue vnto their liues ende, through Jesus Christ our Lord. Amen.

This prayer next following, shall be omitted, where the woman is past child birth.

O Mercifull Lorde and heauenly father, by whose gracious gift mankinde is encreased: wee beseeche thee assist with thy blessing these two persons, that they may both bee fruitfull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children, vnto the thirde and fourth generation, vnto thy prayse and honour, through Jesus Christ our Lorde. Amen.

O God, which by thy mightie power hast made all thinges of nought, which also (after other thinges set in order) didst appoint that out of man (created after thine owne image and similitude) woman should take her beginning, and knitting them together, didst teache that it shoulde neuer bee lawfull to put asunder those, whome thou by matrimonie haddest made one. O God, which hast consecrated the state of matrimonie

trimonie to such an excellent mysterie, that in it is signified and represented the spirituall marriage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy worde, (as Christ did loue his spouse the Church, who gaue himselfe for it, louing and cherishing it euen as his owne flesh) and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, & peace, be a folower of holy and godly matrones. O Lorde, blesse them both, and grant them to inherite thy euerlasting kingdome, through Jesus Christ our Lord, Amen.

Then shall the Priest say.

ALmightie God, which at the beginning did create our first parents Adam and Eue, and did sanctifie & ioyne them together in marriage: powre vpon you the riches of his grace, sanctifie & blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

Then shall begin the Communion. And after the Gospel, shalbe sayd a Sermon, wherein ordinarily (so oft as there is any marriage) the office of mã & wife shalbe declared, according

to

to holie Scripture. Or if there be no Sermon, the Minister shall reade this that foloweth.

ALl ye which be maryed, or which intende to take the holy estate of Matrimonie vpon you, heare what holy Scripture doeth say as touching the duetie of husbandes towarde their wiues, and wiues toward their husbands.

Saint Paul in his Epistle to the Ephesians the fifth Chapter, doth giue this commaundement to all maried men, Ye husbandes, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that he might make it vnto himselfe a glorious cõgregation, not hauing spot or wrincle, or any such thing, but that it should be holie & blameless. So men are bounde to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the congregation, for wee are members of his bodie, of his flesh, & of his bones. For this cause shal a mã leaue father and mother, & shalbe ioined vnto his wife, and they two shalbe one flesh. This mysterie is great: but I speake of Christ, and of the congregation. Nuertheless, let euery one of

you

you so loue his owne wife, euen as himselfe.

Likewise the same S. Paul writing to the Colossians, speaketh thus to al men that be maryed, Ye men loue your wiues, and be not bitter vnto them. Colos. 4

Heare also what S. Peter the Apostle of Christ, which was himselfe a maried man, saith vnto al men that are maried, Ye husbands, dwel with your wiues according to knowledge, giuing honour vnto the wife, as vnto the weaker vessel, and as heires together of the grace of life, so that your prayers be not hindred. 1. Pet.

Hitherto yee haue heard the duetie of the husband toward the wife. Nowe likewise ye wiues heare and learne your dueties towardes your husbandes, euen as it is plainely set forth in holy Scripture.

S. Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women submit your selues vnto your owne husbandes, as vnto the Lorde. For the husbande is the wiues head, euen as Christ is the head of the Church, & he is also the sauiour of the whole bodie. Ephe.

Therefore as the Church or Congregation is subiect vnto Christ: So likewise let the wiues also be in subiection vnto their owne husbandes in all thinges. And againe he sayeth, Let the wife reuerence her husbande. And (in his

Epistle

Epistle to the Colossians) S. Paul giueth you this short lesson, Ye wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord.

1.3. S. Peter also doeth instruct you very godly, thus saying, Let wiues be subiect to their owne husbandes, so that if any obey not the worde, they may bee wonne without the worde, by the conuersation of the wiues, while they beholde your chaste conuersation coupled with feare. Whose apparel let it not be outward, with brayded heare, and trimming about with golde, eyther in putting on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this maner (in the olde time) did the holy women, which trusted in God, apparell themselues, being subiect to their owne husbandes: as Sara obeyed Abraham, calling him Lord, whose daughters ye are made doing well, and not being dismayde with any feare.

The newe maryed persons, (the same daye of their mariage) must receiue the holy Communion.

The

The order for the visitation of the sicke.

The Priest entring into the sicke persons house, shall say.

℣ Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mans presence, he shal say, kneeling downe.

REmember not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs good Lorde, spare thy people whome thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

℣ Our father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruant.

Answere.

Which putteth his trust in thee.

Ministeꝛ.

Send him helpe from thy holy place.

Answere.

And euermoꝛe mightily defende him.

Ministeꝛ.

Let the enemie haue none aduantage of him.

Answere.

Noꝛ the wicked appꝛoch to hurt him.

Ministeꝛ.

Be vnto him, O Loꝛd, a stꝛong towꝛeꝛ.

Answere.

From the face of his enemie.

Ministeꝛ.

Loꝛd heaꝛe our pꝛayeꝛs.

Answere.

And let our cꝛie come vnto thee.

Ministeꝛ.

O Loꝛde looke downe from heauen, beholde, visite and relieue this thy seruant. Looke vpon him with the eyes of thy mercie, giue him comfoꝛt and sure confidence in thee, defende him from the danger of the enemie, and keepe him in peꝛpetuall peace and safetie, thꝛough Iesus Chꝛist our Loꝛd, Amen.

HEare vs almightie and most mercifull God and sauiour, extende thy accustomed goodnesse to this thy seruant, which is gꝛieued with sickneſſe: visite him, O Loꝛde, as thou diddest

visite

visite Peters wiues mother, and the Captaines seruant. So visite and restore to this sicke person his former health (if it bee thy will) or els giue him grace so to take thy visitation, that after this painfull life ended, hee may dwell with thee in life euerlasting, Amen.

Then shall the Minister exhort the sicke person after this fourme, or other like.

DEarely beloued, know this, that almightie God is the Lord of life and death, and ouer all things to thē pertcining, as youth, strength, health, age, weakenesse, and sickenesse. Wherefore, whatsoeuer your sickenesse is, knowe you certainely that it is Gods visitation. And for what cause so euer this sickenesse is sent vnto you, whether it be to trie your patience for the example of other, and that your fayth may be founde in the day of the Lorde, laudable, glorious, and honourable, to the increase of glorie and endlesse felicitie, or els it be sent vnto you to correct and amend in you whatsoeuer doeth offend the eyes of your heauenly father: know you certainly, that if you truely repent you of your sinnes, and beare your sickenesse paciently, trusting in Gods mercie, for his deare sonne Jesus Christes sake, and render vnto him humble thankes for his fatherly visitation, submit-

ting your selfe wholly to his wil, it shal turne to your profite, and helpe you forward in the right way that leadeth vnto euerlasting life.

If the person visited be very sicke, then the Curate may ende his exhortation in this place.

Take therefore in good worth the chastisement of the Lorde. For whom the Lord loueth, he chastiseth: yea, as S. Paul sayeth, he scourgeth euery sonne which he receiueth. If yee endure chastisement, hee offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If yee be not vnder correction (whereof all true children are partakers) then are ye bastardes, and not children. Therefore seeing that when our carnall fathers do correct vs, we reuerently obey them: shall wee not nowe much rather bee obedient to our spirituall father, and so liue? And they for a fewe dayes do chastise vs after their owne pleasure: but hee doeth chastise vs for our profite, to the intent hee may make vs partakers of his holinesse. These woordes (good brother) are Gods woordes, and written in holy Scripture for our comfort and instruction, that we shoulde patiently and with thankes giuing, beare our heauenly fathers correction, whensoeuer by any maner of aduersitie it shall please his gratious good-

goodnesse to visite vs. And there should bee no greater comfort to Christian persons, then to bee made like vnto Christ, by suffering patiently aduersities, troubles, and sickenesses. For he him selfe went not vp to ioye, but first hee suffered paine, hee entred not into his glorie, before he was crucified: So truely our waye to eternall ioye is, to suffer here with Christ, and our dooze to enter into eternall life is, gladly to dye with Christ, that wee may rise againe from death, and dwell with him in euerlasting life. Nowe therefore, taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this life, there is a counte to bee giuen vnto the righteous Iudge, of whome all must bee iudged without respect of persons: I require you to examine your selfe, and your state, both toward God and man, so that accusing and condemning your selfe for your owne faultes, you may finde mercie at our heauenly fathers hande, for Christes sake, and not be accused and condemned in that feareful iudgement. Therfore I shal shortly rehearse ỹ articles of our faith, that you may knowe whether you doe beleeue as a Christian man should, or no.

Here the Minister shall rehearse the articles of the faith, saying thus.

Doest thou beleeue in God the father almightie ? &c. As it is in Baptisme.

Then shall the minister examine whether he bee in charitie with all the worlde, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if hee haue offended other, to aske them forgiuenesse: and where hee hath done iniurie or wrong to any man, that hee make amendes to the vttermost of his power. And if hee haue not afore disposed his goodes, let him then make his will, and also declare his debtes, what hee oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his executours. But men must bee oft admonished that they set an order for their temporall goods and landes, when they bee in health.

These wordes before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

The minister may not forget, nor omitte to moue the sicke person (& that most earnestly) to liberalitie toward the poore.

Here shall the sicke person make a speciall confession, if he feele his conscience troubled

with

with any waightie matter. After which confession, the Priest shal absolue him after this sort.

OUr Lord Iesus Christ, who hath left power to his Church to absolue al sinners, which truely repent and beleeue in him, of his great mercy forgiue thee thine offences, and by his authoritie committed to me, I absolue thee from all thy sinnes, in the name of the father, and of the sonne, and of the holy g'host. Amen.

And then the Priest shall say the Collect following.

¶ Let vs pray.

OMost mercifull God, which according to the multitude of thy mercies, doest so put awaye the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renewe in him (most louing father) whatsoeuer hath bene decayed by the fraude and malice of the deuill, or by his owne carnall will and frayleneſſe, preserue and continue this sicke member in the vnitie of thy Church, consider his contrition, accept his teares, assw[illegible] his payne, as shall bee seene to thee most expedient for him. And for as much as he putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour,

through the merites of thy most dearely beloued sonne Jesus Christ. Amen.

Then shall the Minister say this Psalme.

mi- ui. IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, encline thine eare vnto me, and saue me.

Be thou my strong holde, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euē from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art hee that tooke mee out of my mothers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy prayse: that I may sing of thy glorie and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against mee, and they

they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Go not farre from mee, O God: my God haste thee to helpe me.

Let them be confounded and perish, that are against my soule: let them bee couered with shame and dishonour, that seeke to do me euil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speake of thy righteousnes & saluation: for I know no end thereof.

I will goe forth in the strength of the Lorde God: and will make mention of thy righteousnes onely.

Thou (O God) hast taught me frō my youth vp vntill now: therefore I will tell of thy wonderous workes.

Forsake me not, O God, in mine olde age, when I am grayheaded: vntill I haue shewed thy strength vnto this generation, & thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet diddest thou turne and

refresh

refresh mee: yea, and broughtest mee from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therfore will I praise thee & thy faithfulnes, O God, playing vpon an instrument of musick: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

My lippes will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded & brought vnto shame that seek to do me euil.

Glory be to the father &c.

As it was in the beginning, &c.

Adding this.

O Sauiour of the worlde, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs we beseech thee, O God.

Then shall the Minister say.

THe almighty Lord, which is a most strong towre to al thē that put their trust in him, to whome all thinges in heauen, in earth, and vnder the earth do bowe and obey, be nowe and euermore thy defence, and make thee knowe & feele, ỳ there is none other name vnder heauen

heauen giuen to men, in whome, and through whome thou mayeſt receiue health and ſaluation, but onely the name of our Lorde Ieſus Chriſt, Amen.

The Communion of the ſicke.

FOraſmuch as al mortall men be ſubiect to many ſodaine perils, diſeaſes, and ſickeneſſes, & euer vncertaine what time they ſhall depart out of this life: therefore to the intent they may be alwayes in a readines to die, whenſoeuer it ſhal pleaſe almightie God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time, exhort their pariſhioners, to the oft receiuing (in the Church) of the holy Communion of the bodie and blood of our Sauiour Chriſt: which (if they do) they ſhall haue no cauſe in their ſodaine viſitation to bee vnquiet for lacke of the ſame. But if the ſick perſon be not able to come to the Church, & yet is deſirous to receiue the Communion in his houſe, then hee muſt giue knowledge ouer night, or elsearely in the morning, to the Curate, ſignifying alſo how many

be

be appointed to communicate with him: And hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, & a good nomber to receiue the communion with the ſicke perſon, with all things neceſſarie for the ſame, he ſhall there miniſter the holy communion.

The Collect.

ALmightie euerliuing God, maker of mankinde, which doeſt correct thoſe whome thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: we beſeech thee to haue mercy vpon this thy ſeruãt, viſited with thine hand, and to grant that he may take his ſicknes pacientlỹ, and recouer his bodily health (if it bee thy gracious will) and whenſoeuer his ſoule ſhall depart from the body, it may bee without ſpot preſented vnto thee, through Ieſus Chriſt our Lord, Amen.

The Epiſtle.

MY ſonne, deſpiſe not the correction of the Lorde, neither faint when thou art rebuked of him. For whome the Lorde loueth, him he correcteth: Yea, and hee ſcourgeth euery ſonne whome he receiueth.

The Goſpell.

VErely, verely I ſay vnto you, hee that heareth my worde, and beleeueth on him that ſent

ſent me, hath euerlaſting life, and ſhall not come vnto damnation, but he paſſeth from death vnto life.

At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the cõmunion himſelfe, and after miniſter vnto them that bee appoynted to communicate with the ſicke.

But if any man, either by reaſon of extremitie of ſicknes, or for wãt of warning in due time to the Curate, or for lack of companie to receiue with him, or by any other iuſt impedimẽt, do not receiue the Sacramẽt of Chriſts bodie and blood: then the Curate ſhall inſtruct him, that if he do truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpõ the croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefites he hath therby, & giuing him heartie thankes therefore, he doth eate and drinke the bodie and blood of our Sauiour Chriſt profitably to his ſoules health, although he do not receiue the Sacrament with his mouth.

When the ſicke perſon is viſited, and receiueth the holy cõmunion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme, In

thee O Lorde haue I put my truſt, and goe ſtraight to the Communion.

In the time of plague, ſweate, or ſuch other like cõtagious times of ſickneſſes, or diſeaſes, whẽ none of the pariſh or neighbors can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alonely communicate with him.

The order for the buriall of the dead.

The Prieſt meeting the corps at the Church ſtile, ſhall ſay, or els the Prieſts and Clarkes ſhal ſing, and ſo go either vnto the Church, or towards the graue.

I Am the reſurrection and the life (ſayeth the Lorde.) He that beleeueth in me, yea, though he were dead, yet ſhall he liue. And whoſoeuer liueth, and beleeueth in me, ſhall not die for euer.

I Knowe that my redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhall beholde him, not with other, but with theſe ſame eyes.

WE brought nothing into this world, 1. Ti
neither may we carie any thing out of this world. The Lord giueth, and the Lorde taketh away. Euen as it Iob.
pleaseth the Lorde, so commeth things to passe: Blessed be the name of the Lord.

When they come to the graue, while the corps is made readie to be layd into the earth, the Priest shall say, or the Priest and Clarks shall sing.

MAn that is borne of a woman hath but a Iob. 1
short time to liue, and is full of miserie. He commeth vp, and is cut downe like a floure, hee fleeth as it were a shadow, and neuer continueth in one stay. In the middest of life, we be in death: of whome may we seeke for succour but of thee: O Lord, which for our sinnes iustly art displeased? Yet, O Lord God most holy, O Lord most mightie, O holy and most mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knowest Lorde the secretes of our hearts, shut not vp thy merciful eies to our prayers: But spare vs Lord most holy, O God most mightie, O holy and mercifull Sauiour, thou most worthie iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

Then

Then while the earth shalbe cast vpon the bodie by some standing by, the Priest shal say.

FOr as much as it hath pleased Almightie God of his great mercie, to take vnto him selfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lorde Jesus Christ, who shall chaunge our vile bodie, that it may be like to his glorious body, according to the mightie working, whereby he is able to subdue all things to himselfe.

Then shalbe sayd or sung.

I Heard a voyce from heauen, saying vnto mee, Write, From henceforth blessed are the dead which die in the Lord. Euen so sayth the spirite, that they rest from their labours.

Then shall folowe this lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, and become the first fruites of them that slept. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made aliue, but euery man in his owne order. The first is Christ, then

they

they that are Christes at his comming. Then commeth the end, when he hath deliuered vp the kingdome to God the father, when he hath put downe all rule, and al authoritie and power. For he must reigne till hee haue put all his enemies vnder his feete. The last enemie that shall bee destroyed, is death. For hee hath put all things vnder his feete. But when he saith, Al thinges are put vnder him: it is manifest that hee is excepted which did put al things vnder him. Whē all things are subdued vnto him, then shall the sonne also himselfe be subiect vnto him that put all things vnder him, that God may bee all in al. Els what doe they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stande we alway then in ieopardie? By our reioycing which I haue in Christ Iesu our Lorde, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what aduantageth it me, if the dead rise not againe? Let vs eate and drinke, for to morowe we shall dye. Be not ye deceiued, euil wordes corrupt good maners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, Howe arise the dead? With what bodye shall they come? Thou foole, that which thou

ſoweſt, is not quickened except it die. And what ſoweſt thou? Thou ſoweſt not the body that ſhal be, but bare corne, as of wheate or ſome other: but God giueth it a bodie at his pleaſure, to euery ſeede his owne body. All fleſh is not one maner of fleſhe: but there is one maner of fleſh of men, another maner of fleſh of beaſtes, another of fiſhes, another of byrdes. There are alſo celeſtial bodies, and there are bodies terreſtrial. But the glory of the celeſtiall is one, and the glory of the terreſtrial is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one Starre differeth from another in glorie. So is the reſurrection of the dead. It is ſowen in corruption, it ryſeth againe in incorruption. It is ſowen in diſhonour, it riſeth againe in honour. It is ſowen in weakenes, it ryſeth againe in power. It is ſowen a naturall body, it ryſeth againe a ſpiritual bodie. There is a naturall bodie, and there is a ſpirituall bodie: as it is alſo written, The firſt man Adam was made a liuing ſoule, & the laſt Adam was made a quickening ſpirite. Howbeit, that is not firſt which is ſpirituall, but that which is naturall, & then that which is ſpiritual. The firſt man is of the earth, earthy. The ſecond man is the Lorde from heauen, heauenly. As is the earthy, ſuch are they

that

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now, and euer shalbe: world without end, Amen.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euil, Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong towre.

Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Priest.

¶ Let vs pray.

O Almightie God, which hast deliuered this woman thy seruant from the great payne

and perill of childe byrth: Graunt wee beseech thee, most mercyfull father, that shee through thy helpe, may both faithfully liue, and walke in her vocation, according to thy will, in this life present, and also may bee partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

The woman that commeth to giue her thanks, must offer accustomed offrings: and if there be a Communion, it is conuenient that shee receiue the holy Communion.

A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

After morning prayer, the people being called together by the ringing of a bell, and assembled in the Church, the English Letany shal be said, after the accustomed maner: Which ended, the Priest shal go into the pulpit, and say thus.

Brethren,

BRethꝛē, in ỹ pꝛimitiue Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſõs as were notoꝛious ſinners, were put to open penaunce, and puniſhed in this woꝛlde, that their ſoules might be ſaued in the day of the Loꝛd: and that other admoniſhed by their example, might bee the moꝛe afrayde to offende.

In the ſteade whereof, vntill the ſayde diſcipline may bee reſtoꝛed againe, (which thing is much to bee wiſhed) it is thought good, that at this time (in your pꝛeſence) ſhoulde bee read the generall ſenteuces of Gods curſing againſt impenitent ſinners, gathered out of the xxvii. chapter of Deuteronomie, and other places of ſcripture: and that ye ſhould anſwere to euery ſentence, Amen: to the intent that you, being admoniſhed of the great indignation of God againſt ſinners, may the rather be called to earneſt and true repentaunce, and may walke moꝛe warely in theſe dangerous dayes, fleeing from ſuch vices, foꝛ the which yee affirme with your owne mouthes, the curſe of God to be due.

Curſed is the man that maketh any carued oꝛ molten image, an abomination to the Loꝛde, the woꝛke of the handes of the craftelman, and putteth

putteth it in a ſecret place to worſhip it.

And the People ſhal anſwere and ſay.

Amen.

Miniſter.

Curſed is he that curſeth his father & mother.

Anſwere.

Amen.

Miniſter.

Curſed is he that remoueth away the marke of his neighbours lande.

Anſwere.

Amen.

Miniſter.

Curſed is he that maketh the blinde to goe out of his way.

Anſwere.

Amen.

Miniſter.

Curſed is he that letteth in iudgement the right of the ſtranger, of them that be fatherleſſe, and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is hee that ſmyteth his neighbour ſecretely.

Anſwere.

Amen.

Miniſter.

Miniſter.

Curſed is he that lyeth with his neighbours wife.

Anſwere.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlay the ſoule of innocent blood.

Anſwere.

Amen.

Miniſter.

Curſed is hee that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwere.

Amen.

Miniſter.

Curſed are the vnmerciful, the fornicatours, and adulterers, and the couetous perſons, the worſhippers of images, ſlaunderers, drunkards, and extortioners.

Anſwere.

Amen.

Miniſter.

NOwe ſeeing that all they be accurſed (as the Prophete Dauid beareth witneſſe) which * doe erre and goe aſtraye from the commaundementes of God, let vs (remem- P

(remembring the dreadfull iudgement hanging ouer our heades, and being alwayes at hand) returne vnto our Lorde God, with all contrition and meekenesse of heart, bewayling and lamenting our sinfull life, knowledging & confessing our offences, and seeking to bring forth worthy fruites of penaunce.

* For nowe is the Axe put vnto the roote of the trees, so that euery tree which bringeth not forth good fruite, is hewen downe, and cast into the fire.

*It is a fearefull thing to fall into the handes of the liuing God: he shall powre downe rayne vpon the sinners, * snares, fire, and brimstone, storme and tempest, this shall bee their portion to drinke. For loe, * the Lord is commen out of his place, to visite the wickednesse of such as dwell vpon the earth. But * who may abyde the day of his comming? Who shalbe able to endure when he appeareth? * His fanne is in his hande, and he will purge his floore, and gather his wheate into the barne, but he will burne the chaffe with vnquencheable fire. * The day of the Lorde commeth as a theefe in the night: and when men shall saye peace, and all thinges are safe, then shall sodayne destruction come vpon them, as sorowe commeth vpon a woman trauayling with childe, and they shall not escape.

Then

Then* shall appeare the wrath of God in the day of vengeance, which obstinate sinners, through ꝑ stubburnes of their heart, haue heaped vnto thē-selues, which despised the goodnesse, patience, and long sufferāce of God, when he called them continually to repentance.* Then shall they call vpon me (sayth the Lord) but I will not heare, they shall seeke me early, but they shall not finde me, and that because they hated knowledge, and receiued not the feare of the Lorde, but abhorred my counsaile, and despised my correction. Then shall it be too late to knocke, when the dooze shal be shut, and too late to cry foz mercie, when it is the time of iustice. O terrible voyce of most iust iudgement, which shall be pronounced vpon thē, when it shall be sayd vnto them,* Goe ye cursed into the fire euerlasting, which is prepared foz the deuill and his angels. Rom. 2. Prou. Mat.

* Therefoze brethren, take we heede betime, whyle the day of saluation lasteth, foz the night commeth, when no man can worke: but* let vs while wee haue the light, beleeue in the light, and walke as the children of the light, that wee be not* cast into the vtter darkenesse, where is weeping & gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercy-fully to amendement, and of his endlesse pitie promiseth vs forgiuenesse of that which is past, 2. Co. Iohn Mat.

if

if (with a whole minde and true heart) we returne vnto him. * For though our sinnes be as red as scarlet, they shal be as white as snow: and though they be like purple, yet shall they be as white as wooll.

28. *Turne you cleane (saith the Lorde) from all your wickednesse; and your sinne shall not bee your destruction.

Cast away from you al your vngodlines that ye haue done, make you new hearts, and a newe spirite. Wherefore will ye die, O yee house of Israel, seeing that I haue no pleasure in ỹ death of him that dyeth, sayth the Lord God? Turne you then, and ye shall liue.

2. *Although we haue sinned, yet haue wee an aduocate with the father, Iesus Christ the righteous, and hee it is that obteineth grace for our sinnes.

* For he was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne vnto him, who is the mercifull receyuer of all true penitent sinners, assuring our selues that he is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if wee will submitte our selues vnto him, and from henceforth walke in his wayes, * if we will take his easie yoke and light burden vpõ vs, to folow him in lowlinesse,

patience,

patience, and charitie, and be ordered by the gouernance of his holy spirite, seeking alwaies his glory, and seruing him duely in our vocation, with thankesgiuing. This if we doe, Christ will deliuer vs from the curse of the lawe, and from the extreeme malediction which shal light vpon them that shal be set on the lefte hande, and he wil set vs on his right * hande, and giue vs the blessed benediction of his father, cõmanding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercie, Amen. *Mat.*

Then shal they all kneele vpon their knees: and the Priest and Clarkes kneeling (where they are accustomed to say the Letanie) shall say this Psalme, Miserere mei Deus.

HAue mercie vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences. *Miserere mei.*

Wash me thoughly from my wickednesse: and clense me from my sinne.

For I knowledge my faults: and my sinne is euer before me.

Against thee only haue I sinned, & done this euil in thy sight: that thou mightest be iustified in

in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued mee.

But loe, thou requirest trueth in the inward partes: and shalt make me to vnderstande wisedome secretly.

28. Thou shalt purge me with Hysope, & I shall be cleane: thou shalt wash me, & I shall be whiter then snowe.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane heart, O God: and renue a 2. right spirite within me.

Cast me not away from thy presence: & take not thy holy spirit from me.

O giue me the comfort of thy helpe againe: & stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer mee from bloodguiltinesse, O God, thou that art the God of my health: & my tongue shal sing of thy righteousnesse.

Thou shalt open my lippes (O Lorde:) my mouth shall shewe thy prayse.

For thou desirest no sacrifice, els woulde I

giue

giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirite: a broken and contrite heart (O God) shalt thou not despise.

O be fauourable and gratious vnto Sion: builde thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offrynges and oblations: then shall they offer young bullocks vpon thine altar.

Glorie be to the father, &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Our father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruaunts.

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Miniſter.

Helpe vs O God our ſauiour.

Anſwere.

And for the glorie of thy names ſake deliu
vs, be mercifull vnto vs ſinners for thy nam
.28. ſake.

Miniſter.

Lord heare our prayers.

Anſwere.

And let our crie come vnto thee.

Let vs pray.

O Lord we beſeech thee mercifully hear
our prayers, and ſpare all thoſe whic
confeſſe their ſinnes to thee, that the
(whoſe conſciences by ſinne are accu
.2. ſed) by thy mercifull pardon may be abſolued
thorowe Chriſt our Lord.

O Moſt mightie God and mercifull Father
which haſt compaſſion of all men, and ha
teſt nothing that thou haſt made, which woul
deſt not the death of a ſinner, but that he ſhould
rather turne from ſinne, and be ſaued: mercifu
ly forgiue vs our treſpaſſes, receiue and com
fort vs, which be grieued and wearyed with the
burden of our ſinne. Thy propertie is to haue
mercy, to thee onely it appertayneth to forgiue
ſinnes. Spare vs therefore, good Lorde, ſpare

thy

thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners: but so turne thine eye frō vs, which meekely knowledge our vilenes, & truely repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in the worlde to come, through Iesus Christ our Lord, Amen.

Then shal the people say this that foloweth, after the Minister.

TUrne thou vs, O good Lorde, and so shal we be turned: bee fauourable, O Lorde, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, ful of compassion, long suffering, and of great pitie. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people good Lord, spare them, and let not thine heritage bee brought to confusion. Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

A prayer necessary for al persons.

O Mercifull God, I a wretched sinner re-
knowledge my selfe bounde to keepe thy
holy commandements, but yet vnable to per-
fourme them, and to bee accepted for iust, with-
.28. out the righteousnesse of Iesu Christ thy onely
sonne, who hath perfectly fulfilled the lawe, to
iustifie all them that beleeue and trust in him.
Therefore graunt me grace, I beseech thee, to
be occupied in doing of good workes, which thou
commaundest in holy Scripture, al the dayes of
my life, to thy glory, and yet to trust onely in thy
mercy, and in Christs merits, to be purged from
my sinnes, and not in my good workes, bee they
.2. neuer so many. Giue me grace to loue thy holy
worde feruently, to search the scriptures dili-
gently, to reade them humbly, to vnderstand
them truely, to liue after them effectually. Or-
der my life so, O Lord, that it be alway accepta-
ble vnto thee. Giue me grace, not to reioyce in
any thing that displeaseth thee, but euermore to
delight in those things that please thee, be they
neuer so contrary to my desires. Teach me so to
pray, that my petitions may be graciously heard
of thee. Keepe me vpright among diuersitie of
opinions and iudgements in the worlde, that I
neuer swarue from thy trueth taught in holy
scripture. In prosperitie, O Lord, saue me, that

I waxe not proude. In aduersitie helpe me, that I neither despaire nor blaspheme thy holy nãe, but taking it patiently, to giue thee thanks, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to worke true repentance in my heart, that I may be sorry without desperation, trust in thy mercie without presumption, that I may amende my life, & become truely religious without hypocrisie, lowly in heart without fayning, faithfull & trusty without deceite, mery without lightnesse, sad without mistrust, sober without slouthfulnes, content with mine owne without couetousnesse, to tell my neighbour his faultes charitably without dissimulation, to instruct my housholde in thy lawes truely, to obey our Queene and all gouernours vnder her vnfaynedly, to receiue all lawes & common ordinances (which disagreeth not from thy holy word) obediently, to pay euery man that which I owe vnto him truely, to backbite no man, nor slaunder my neighbour secretly, & to abhorre all vice louing all goodnes earnestly. O Lord graunt me thus to doe, for the glory of thy holy name, Amẽ.

A prayer necessary to be sayd at all times.

O Bountifull Iesu, O sweete Sauiour, O Christ the sonne of God, haue pitie vpon

me, mercifully heare me, and despise not my prayer. Thou hast created me of nothing, thou hast redeemed mee from the bondage of sinne, death, and hel, neither with gold, nor siluer, but with thy most precious body once offered vpon the crosse, and thine owne blood shedde once for all for my raunsome. Therefore cast me not away, whome thou by thy great wisedome hast made, despise me not, whome thou hast redeemed with such a precious treasure, nor let my wickednes destroy that which thy goodnesse hath builded. Now whiles I liue, O Iesu, haue mercy on mee, for if I dye out of thy fauour, it wil bee to late afterwarde to call for thy mercie: whiles I haue time to repent, looke vpon me with thy mercifull eyes, as thou didst vouchsafe to looke vpon Peter thine Apostle, that I may bewaile my sinnefull lyfe, and obteine thy fauour, and dye therein. I reknowledge, that if thou shouldest deale with mee according to verye iustice, I haue deserued euerlasting death. Therefore, I appeale to thy high throne of mercie, trusting to obteyne Gods fauour, not for my merites, but for thy merites, O Iesu, who hast giuen thy selfe an acceptable sacrifice to the Father, to appease his wrath, and to bring all sinners (truely repenting & amending their euil lyfe) into his fauour againe. Accept me,

O Lorde, among the number of them that shall be saued, forgiue me my sinnes, giue me grace to leade a godly and innocent life, graunt me thy heauenly wisdome, inspire my heart with fayth, hope, and charitie, giue mee grace to be humble in prosperitie, patient in aduersitie, obedient to my rulers, faithfull vnto them that trust me, dealing truely with all men, to liue chastly in wedlocke, to abhorre adulterie, fornication, and all vncleanneſſe, to do good after my power vnto al men, to hurt no man, that thy name may be glorified in me during this present life, and that I afterward may obteine euerlasting life, through thy mercie, and the merites of thy passion.

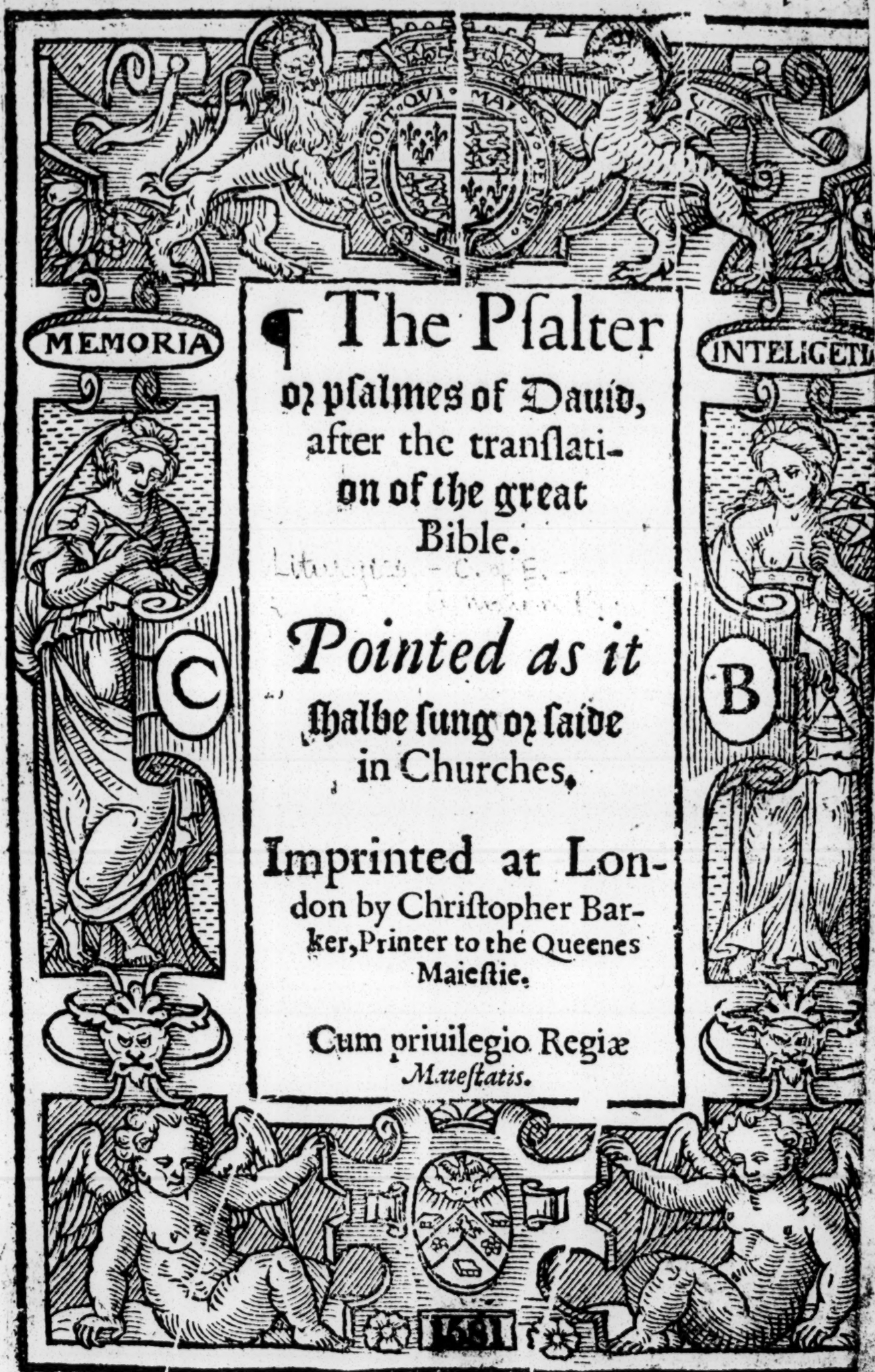
Amen.

FINIS.



1581

NATIONAL LIBRARY OF SCOTLAND



¶ The Pſalter

or pſalmes of Dauid, after the tranſlation of the great Bible.

Pointed as it ſhalbe ſung or ſaide in Churches.

Imprinted at London by Chriſtopher Barker, Printer to the Queenes Maieſtie.

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1581

REGISTER HOUSE OF SCOTLAND

The Psalmes of Dauid.

Beatus vir, Psal. i.

BLessed is the man that hath not walked in the counsell of ỹ vngodly, nor stand in the way of sinners: and hath not sit in the seat of the scornefull. *Mo pra.*

2 But his delight is in the law of the Lord: and in his lawe wil hee exercise him selfe day and night.

3 And he shalbe like a tree planted by the water side: that will bring forth his fruite in due season.

4 His leafe also shal not wither: and looke whatsoeuer he doeth, it shall prosper.

5 As for the vngodly it is not so with them: but they are like the chaffe which the wind scattereth away from the face of the earth.

6 Therefore the vngodly shal not bee able to stand in the iudgement: neither the sinners in the congregation of the righteous.

7 But the Lorde knoweth the way of the righteous: and the way of the vngodly shal perish.

Quare

Quare fremuerunt. Psal. 2.

WHy doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The kinges of the earth stande vp, and the rulers take counsaile together: against the Lord, and against his anoynted.

3 Let vs breake their bondes a sunder: and cast away their cordes from vs.

4 He that dwelleth in heauen shall laugh thē to scorne: the Lord shall haue them in derision.

5 Then shal he speake vnto thē in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my king: vpon my holy hyl of Sion.

7 I will preach the lawe whereof the Lorde hath said vnto me: thou art my sonne, this day haue I begotten thee.

8 Desire of me, and I shal giue thee the heathen for thine inheritance: and the vttermost partes of the earth for thy possession.

9 Thou shalt bruse them with a rodde of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye kings: bee learned ye that are iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse

12 Kisse the sonne least he be angrie, and so ye perish from the right way: if his wrath be kindeled (yea but a litle) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

LOrde howe are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lorde, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I laid me downe and slept, & rose vp againe: for the Lord sustayned me.

6 I will not be afraide for ten thousandes of people: that haue set themselues against mee round about.

7 Vp Lord, and help me, O my God: for thou smitest al mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare me when I call, O God of my righteousnesse: for thou hast set me at libertie whē I was in trouble, haue mercie vpon me, & hearken vnto my prayer.

2 O ye sonnes of men, howe long wil ye blaspheme mine honour: & haue such pleasure in vanitie, and seeke after leasing?

3 Know this also, that the Lord hath chosen to him selfe the man that is godly: when I call vpon the Lord, he wil heare me.

4 Stande in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: & put your trust in the Lord.

6 There be many that say: who wil shew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle encreased.

9 I wil lay me downe in peace, and take my rest: for it is thou Lord onely that makest mee dwel in safetie.

Verba mea auribus. Psal. 5.

POnder my wordes, O Lorde: consider my meditation.

2 O hearken thou vnto the voice of my calling, my king and my God: for vnto thee will I make my prayer.

3 My voice shalt thou heare betimes, O Lord: early

early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednes: neither shall any euill dwell with thee.

5 Such as be foolish shall not stande in thy sight: for thou hatest al thē that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirstie and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercie: & in thy feare will I worship toward thy holy temple.

8 Leade me O Lorde, in thy righteousnes, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inward partes are very wickednes.

10 Their throte is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlines, for they haue rebelled against thee.

12 And let al them that put their trust in thee, reioyce: they shall euer be giuing of thanks, because thou defendest them, they that loue thy name shalbe ioyfull in thee.

13 For

13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy fauourable kindnes wilt thou defend him, as with a shield.

Domine ne in furore. Psal. 6.

O Lorde rebuke me not in thine indignation: neither chasten mee in thy displeasure.

2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lorde, how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groning, euery night wash I my bed: and water my couche with my teares.

7 My beautie is gone for very trouble: and worne away because of all mine enemies.

8 Away from mee all ye that worke vanitie: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shalbe confounded & sore vexed: they shalbe turned backe, & put to shame suddenly.

Domine

Domine deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue mee from all them that persecute me, and deliuer me.

2 Least he deuoure my soule like a Lyon, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there bee any wickednesse in my hands.

4 If I haue rewarded euil vnto him that dealt friendly with mee: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemie persecute my soule, and take me: yea, let him treade my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lorde shall iudge the people, giue sentence with me, O Lorde: according to my righteousnesse, and according to the innocencie that is in me.

9 Oh let the wickednes of the vngodly come

to an end: but guide thou the iuſt.

10 For the righteous God: tricth the verie hearts and reines.

11 My helpe commeth of God: which preſerueth them that are true of heart.

12 God is a righteous iudge, ſtrong & patient: and God is prouoked euery day.

13 If a man will not turne, he wil whet his ſword: he hath bent his bowe, and made it ready.

14 He hath prepared for him the inſtruments of death: he ordeyneth his arrowes agaynſt the perſecutours.

15 Behold, he trauayleth with miſchiefe: he hath conceiued ſorow, and brought forth vngodlineſſe.

16 He hath grauen and digged vp a pit: and is fallen him ſelfe into the deſtruction that hee made for other.

17 For his trauel ſhall come vpon his owne head: and his wickednes ſhall fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteouſneſſe: and will prayſe the name of the Lord the moſt high.

Domine dominus. Pſal.8.

O Lord our gouernour, howe excellent is thy name in all the world: thou that haſt ſet thy glory aboue the heauens.

2 Out of the mouth of verie babes and sucklings hast thou ordeyned strength, because of thine enemies: that thou mightest still the enemie and the auenger.

3 For I will consider the heauens, euen the works of thy fingers: the Moone & the Starres which thou hast ordeined.

4 What is man that thou art mindful of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the angels: to crowne him with glorie and worship.

6 Thou makest him to haue dominion of the woorkes of thy handes: and thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: yea, and the beastes of the fielde.

8 The foules of the ayre, and the fishes of the sea: and whatsoeuer walketh through the paths of the seas.

9 O Lord our gouernour: howe excellent is thy name in all the worlde?

Confitebor tibi. Psal.9.

I Will giue thankes vnto thee, O Lorde, with my whole heart: I wil speake of all thy marueilous woorkes. *Mor prai*

2 I will be glad and reioyce in thee: yea, my songs will I make of thy name, O thou most highest.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause: thou art set in ỹ throne that iudgest right.

5 Thou hast rebuked the Heathen, & destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemie, destructions are come to a perpetuall ende: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seate for iudgement.

8 For he shal iudge the world in righteousnes: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that knowe thy name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lorde which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: & forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord, consider ỹ trouble which I suffer for them that hate mee: thou that liftest me vp from the gates of death.

14 That

14 That I may shewe all thy prayses within the portes of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lorde is knowen to execute iudgement: the vngodly is trapped in the woorke of his owne handes.

17 The wicked shalbe turned into hell: & all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abyding of the meeke shall not perish for euer.

19 Up Lord, & let not man haue the vpperhand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know them selues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so farre off (O Lorde:) and hidest thy face in the needefull time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them be taken in the craftie wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne heartes desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grieuous: thy iudgements are farre aboue out of his sight, and therfore defieth he all his enemies.

6 For he hath saide in his heart, tush, I shall neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is ful of cursing, deceit, & fraud: vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the thieuish corners of the streetes: and priuily in his lurking dennes doeth he murder the innocent, his eyes are set against the poore.

9 For he lyeth waiting secretly, euen as a Lion lurketh he in his denne: that he may rauish the poore.

10 He doeth rauish the poore: when he getteth him into his net.

11 He falleth downe and humbleth him selfe: that the congregation of the poore may fall into the hand of his captaines.

12 He hath said in his heart, tush, God hath forgotten: he hydeth away his face, and he will neuer see it.

13 Arise (O Lorde God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God:

trust in the Lord.

11 Who shal giue saluation vnto Israel out of Sion: when the Lorde turned the captiuitie of his people, then shal Iacob reioyce, and Israel shalbe glad.

Domine quis habitabit. Psal. 15

LOrde who shall dwell in thy tabernacle: or who shall rest vpon thy holy hill? *Morn. praye.*

2 Euen he that leadeth an vncorrupt life: and doth the thing which is right, and speaketh the trueth from his heart.

3 He that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slaundered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsurie: nor taken reward against the innocent.

7 Who so doth these things: shal neuer fall.

Conserua me. Psal. 16.

PReserue me O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto ỹ Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the saintes that are in the earth: and vpon such as excel in vertue.

4 But they that run after another god: shall haue great trouble.

5 Their drinke offerings of blood wil I not offer: neither make mention of their names within my lippes.

6 The Lorde himselfe is the portion of mine inheritaunce, and of my cup: thou shalt mainteyne my lot.

7 The lot is fallē vnto me in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lorde for giuing mee warning: my reynes also chasten me in the night season.

9 I haue set God alwayes before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neyther shalt thou suffer thine holy one to see corruption.

12 Thou shalt shewe me the path of life, in thy presence is the fulnesse of ioye: and at thy right hand there is pleasure for euermore.

Exaudi Domine iusticiam. Psal. 17.

HEare the right, O Lorde, consider my complaynt: and hearken vnto my prayer, that goeth

goeth not out of fayned lippes.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tryed mee, and shalt finde no wickednes in me: for I am vtterly purposed that my mouth shall not offend.

4 Because of mens woorkes that are done against the words of my lippes: I haue kept me from the wayes of the destroyer.

5 O holde thou vp my goings in thy pathes: that my footesteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, & hearken vnto my wordes.

7 Shewe thy marueylous louing kindnesse, thou that art the sauiour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eie: hide me vnder the shadowe of thy wings.

9 From the vngodly that trouble me: mine enemies compasse me round about, to take away my soule.

10 They are inclosed in their owne fatte: and their mouth speaketh proude things.

11 They lye wayting in our waye on euery side: turning their eyes downe to the ground.

12 Like

12 Like as a Lion that is greedie of his pray: and as it were a lions whelpe lurking in secrete places.

13 Up Lorde, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sworde of thine.

14 From the men of thy hand, O Lord, from the men I say, and from the euill worlde: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for me, I wil behold thy presence in righteousnesse: & when I awake vp after thy likenesse, I shalbe satisfied with it.

Diligam te. Psal. 18.

I Will loue thee (O Lorde) my strength, the Lord is my stony rocke and my defence: my sauiour, my God, and my might, in whome I will trust, my buckler, the horne also of my saluation, and my refuge.

2 I will call vpon the Lorde, which is woorthie to be prayed: so shall I be safe from mine enemies.

3 The sorowes of death compassed me: & the ouerflowings of vngodlines made me afraide.

4 The paynes of hell came about mee: the snares of death ouertooke me.

5 In

5 In my trouble I will call vpon the Lorde and complaine vnto my God.

6 So shal he heare my voyce out of his holy temple: and my cõplaint shal come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remoued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coles were kindled at it.

9 He bowed the heauens also & came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims & did flie: he came flying vpon the wings of the winde.

11 He made darkenesse his secrete place: his Pauilion rounde about him, with darke water and thicke cloudes to couer him.

12 At the brightnesse of his presence his cloudes remoued: hailestones and coales of fire.

13 The Lorde also thundred out of heauen, and the highest gaue his thunder: haylestones and coales of fire.

14 He sent out his arrowes, & scattered thē: he cast forth lightnings and destroyed them.

15 The springes of waters were seene, and the foundations of the round worlde were discouered at thy chyding, O Lorde: at the blasting

of

of the wrath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemie, and from them which hate me: for they are too mightie for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me foorth also into a place of libertie: he brought me foorth, euen because he had a fauour vnto me.

20 The Lord shal reward me after my righteous dealing: according to the cleannes of my hands shall he recompense me.

21 Because I haue kept the wayes of ỹ Lord: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his lawes: and will not cast out his commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing: and according vnto the cleannesse of my hands in his eye sight.

25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.

26 With the cleane, thou shalt be cleane: and with ỹ froward, thou shalt learne frowardnesse.

27 For

27 For thou shalt saue the people that are in aduersitie: & shalt bring downe the high lookes of the proude.

28 Thou also shalt light my candle: the Lord my God shal make my darkenesse to be light.

29 For in thee I shall discomfite an hoste of men: and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefiled way: the worde of the Lorde also is tried in the fire, he is the defender of al thē that put their trust in him.

31 For who is God but the Lorde: or who hath any strength except our God?

32 It is God that gyrdeth me with strength of warre: and maketh my way perfect.

33 He maketh my feete like hartes feete: and setteth me vp on high.

34 He teacheth my handes to fight: and mine armes shall breake euen a bowe of steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shal holde me vp, and thy louing correction shall make me great.

36 Thou shalt make roome ynough vnder me for to go: that my footesteps shal not slide.

37 I will followe vpon mine enemies, and ouertake them: neither wil I turne againe till I haue destroyed them.

38 I will smite them, that they shall not bee

able to stand: but fall vnder my feete.

39 Thou hast girded me with strength vnto the battel: thou shalt throwe downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.

41 They shall crie, but there shall be none to helpe them: yea euen vnto the Lorde shall they crie, but he shall not heare them.

42 I will beate them as smal as the dust before the winde: I will cast them out as the clay in the streetes.

43 Thou shalt deliuer me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I haue not knowen: shal serue me.

45 Assoone as they heare of me, they shall obey me: but the straunge children shall dissemble with me.

46 The straunge children shall faile: and be afrayde out of their prisons.

47 The Lord liueth, & blessed be my strong helper: and praysed be the God of my saluation.

48 Euen the God which seeth that I bee auenged: and subdueth the people vnto me.

49 It is he that deliuereth me frō my (cruel) enemies

enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee (O Lorde) among the Gentiles: and sing prayses vnto thy name.

51 Great prosperitie giueth he vnto his king: and sheweth louing kindnesse vnto Dauid his anointed, and vnto his seede for euermore.

Coeli enarrant. Psal. 19.

THe heauens declare the glorie of GOD: and the firmament sheweth his handie worke. *Mor pray*

2 One day telleth another: & one night certifieth another.

3 There is neither speach nor language: but their voyces are heard among them.

4 Their sounde is gone out into all landes: and their wordes into the ends of the world.

5 In them hath hee set a Tabernacle for the Sunne: which commeth forth as a bridegrome out of his chamber, and reioyceth as a Giant to runne his course.

6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the ende of it againe: & there is nothing hid from the heate thereof.

7 The Law of the Lord is an vndefiled law, conuerting the soule: the testimonie of the Lord

is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lorde are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lorde are true, and righteous altogether.

10 More to be desired are they then gold, yea then much fine golde: sweeter also then honie, and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell howe oft he offendeth: O cleanse thou me from my secrete faults.

13 Keepe thy seruant also from presumptuous sinnes, lest they get the dominion ouer me: so shall I bee vndefiled, and innocent from the great offence.

14 Let ỹ words of my mouth, & the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in ỹ day of trouble: the name of the God of Iacob defend thee.

2 Sende thee helpe from the sanctuarie: and strength thee out of Sion.

3 Remember all thy offeringes: and accept thy burnt sacrifice.

4 Graunt thee thy hearts desire: and fulfill all thy minde.

5 We wil reioyce in thy saluation, & triumph in the name of the Lorde our God: the Lorde perfourme all thy petitions.

6 Now knowe I that the Lord helpeth his anoynted, and will heare him from his holie heauen: euen with the holsome strength of his right hande.

7 Some put their trust in Charrets, & some in Horses: but we will remember the name of the Lord our God.

8 They are brought down & fallen: but we are risen, and stand vpright.

9 Saue Lord, and heare vs, O king of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lorde: exceeding glad shal hee be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lippes.

3 For thou shalt preuent him with the blessings of goodnes: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory

and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lorde: and in the mercy of the most highest, he shall not miscarie.

8 All thine enemies shall feele thy hande: thy right hand shal finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lorde shall destroy them in his displeasure, and ẏ fire shal consume them.

10 Their frut shalt thou roote out of ẏ earth: & their seede from among the children of men.

11 For they intended mischiefe against thee: and imagined such a deuice as they are not able to perfourme.

12 Therefore shalt thou put them to flight: and the strings of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lorde in thine owne strength: so will we sing and praise thy power.

Deus Deus meus. Psal. 22.

MY God, my God (looke vpon me) why hast thou forsaken me: and art so farre from my health, and from the wordes of my complaint?

2 O my God, I cry in the day time, but thou heerest

heareſt not: and in the night ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou diddeſt deliuer them.

5 They called vpon thee, & were holpē: they put their truſt in thee, and were not confounded.

6 But as for me, I am a worme, & no man: a very ſcorne of men, & the outcaſt of the people.

7 All they that ſee me laugh me to ſcorne: they ſhoote out their lips, & ſhake their head, ſaying.

8 He truſted in God, that he would deliuer him: let him deliuer him, if he will haue him.

9 But thou art he that tooke me out of my mothers wombe: thou waſt my hope when I hanged yet vpon my mothers breaſts.

10 I haue bene left vnto thee euer ſince I was borne: thou art my God, euen from my mothers wombe,

11 O goe not fro mee, for trouble is hard at hand: and there is none to helpe me.

12 Many oxē are come about me: fat Bulles of Baſan cloſe me in on euery ſide.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart alſo in the

middest of my body is euen like melting waxe.

15 My strength is dried vp like a potsharde, and my tongue cleaueth to my gummes: & thou shalt bring me into the dust of death.

16 For (many) dogges are come about me: and the counsell of the wicked layeth siege against me.

17 They pearsed my hands, and my feete, I may tell all my bones: they stand staring and looking vpon me.

18 They part my garmentes among them: and cast lottes vpon my vesture.

19 But be not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the swoorde: my darling from the power of the dogge.

21 Saue me from the Lyons mouth: thou hast heard mee also from among the hornes of the Unicornes.

22 I wil declare thy name vnto my brethrē: in the middest of the congregation will I praise thee.

23 O praise the Lorde yee that feare him: magnifie him all ye of the seede of Jacob, and feare him all ye seede of Israel.

24 For he hath not despised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when hee called vnto him, hee

heard

heard him.

25 My prayse is of thee in the great congregation: my vowes will I perfourme in the sight of them that feare him.

26 The poore shal eate and be satisfied: they that seeke after the Lord shall prayse him, your heart shall liue for euer.

27 All the ends of the world shall remember themselues, and be turned vnto the Lorde: and all the kinreds of the nations shall worship before him.

28 For the kingdome is the Lordes: and he is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten and worshipped.

30 All they that go downe into the dust shal kneele before him: and no man hath quickened his owne soule.

31 My seede shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shalbe borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lorde is my shepheard: therefore can I lacke nothing.

2 He shall feede me in a greene pasture: and leade me forth beside the waters of comfort.

3 He

3 He shall conuert my soule: and bring mee forth in the paths of righteousnesse for his name sake.

4 Yea though I walke thorow the valley of the shadow of death, I wil feare no euil: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee against them that trouble me: thou hast anoynted my head with oyle, and my cup shalbe full.

6 But thy louing kindnesse and mercy shall followe me all the dayes of my life: and I will dwell in the house of the Lord for euer.

Domini est terra. Psal. 24.

ning er.

THe earth is the Lordes, and al that therein is: the compasse of the worlde, and they that dwell therein.

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2 For he hath founded it vpon the seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen he that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto banitie, nor sworne to deceiue his neighbour.

5 He shal receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and be ye lift vp ye euerlasting doores: and the king of glory shall come in.

8 Who is the king of glorie: it is the Lorde strong and mightie, euen the Lord mightie in battayle.

9 Lift vp your heads, O ye gates, and be ye lift vp ye euerlasting doores: and the king of glorie shall come in.

10 Who is the king of glorie: euen the Lord of hostes, he is the king of glorie.

Ad te Domine. Psal. 25.

VNto thee, O Lorde, will I lift vp my soule, my God, I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumphe ouer me.

2 For all they that hope in thee shall not be ashamed: but such as trãsgresse without a cause, shall be put to confusion.

3 Shewe me thy wayes, O Lord: and teach me thy paths.

4 Leade me forth in thy trueth, & learne me: for thou art the God of my saluation, in thee hath bene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath bene euer of olde.

6 O remember not the sinnes & offences of my

my youth: but according to thy mercie thinke thou vpon me (O Lord) for thy goodnes.

7 Gracious and righteous is the Lord: therfore will he teach sinners in the way.

8 The that be meeke shall he guide in iudgement: and such as be gentle, them shall he learne his way.

9 All the paths of the Lorde are mercie and trueth: vnto such as keepe his couenant and his testimonies.

10 For thy names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is he that feareth the Lorde: him shall he teach in the way that he shall choose.

12 His soule shall dwell at ease: and his seed shall inherite the lande.

13 The secret of the Lorde is among them that feare him: and he will shewe them his couenant.

14 Mine eyes are euer looking vnto ỹ Lord: for he shall plucke my feete out of the net.

15 Turne thee vnto me, and haue mercy vpon me; for I am desolate and in miserie.

16 The sorowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie & miserie: and forgiue me all my sinne.

18 Consider mine enemies how many they are:

are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnes & righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of al his troubles.

Iudica me Domine. Psal. 26.

BE thou my iudge, O Lorde, for I haue walked innocently: my trust hath bene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and proue mee: trie out my reines and my heart.

3 For thy louing kindnes is euer before mine eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue felowship with the deceitful.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will washe my handes in innocencie, O Lord, and so will I go to thine altar.

7 That I may shewe the voyce of thankes giuing: and tell of all thy wonderous woorkes.

8 Lorde, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners:

nor

nor my life with the bloodthirstie.

10 In whose hands is wickednes: and their right hands are full of gifts.

11 But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foote standeth right: I wil praise the Lord in the congregations.

Dominus illuminatio. Psal. 27.

THe Lorde is my light and my saluation, whom then shal I feare: the Lorde is the strength of my life, of whom then shall I be afrayde?

2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

3 Though an host of men were laied against me, yet shal not my heart be afraid: and though there rose vp warre against mee, yet will I put my trust in him.

4 One thing haue I desired of ỹ Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to beholde the fayre beautie of the Lord, and to visite his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secrete place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And

6 And now shall he lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake prayses vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I crie vnto thee: haue mercie vpon me, and heare mee.

9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.

10 O hide not thou thy face from mee: nor cast thy seruant away in displeasure.

11 Thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lorde: and leade me in the right way, because of mine enemies.

14 Deliuer me not ouer into the wil of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verily to see the goodnes of the Lord in the land of the liuing.

16 O tary thou the Lords leasure: be strong, and hee shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Pſal.28.

VNto thee will I crie, O Lord, my ſtrength: thinke no ſcorne of me, leaſt if thou make as though thou hearest not, I become like them that go downe into the pit.

2 Here the voyce of my humble petitions when I cry vnto thee: whē I hold vp my hands toward the mercie ſeate of thy holy temple.

3 O plucke mee not away (neither deſtroye me) with the vngodly and wicked doers: which ſpeake friendly to their neighbours, but imagine miſchife in their hearts.

4 Reward them according to their deedes: and according to the wickedneſſe of their owne inuentions.

5 Recompence them after the worke of their hands: pay them that they haue deſerued.

6 For they regarde not in their minde the workes of the Lorde, nor the operation of his hands: therefore ſhal he breake them downe, and not build them vp.

7 Praiſed bee the Lord: for he hath heard the voyce of my humble petitions.

8 The Lord is my ſtrength and my ſhield, my heart hath truſted in him, & I am helped: therefore my heart dauncth for ioy, and in my ſong will I praiſe him.

9 The Lorde is my ſtrength: and he is the wholeſome

wholesome defence of his anoynted.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feede them, and set them vp for euer.

Afferte domino. Psal. 29.

BRing vnto the Lorde (O ye mightie) bring young rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lorde the honour due vnto his name: worship the Lorde with holy worship.

3 It is the Lorde that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voyce of the Lord is mightie in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lorde breaketh the Cedars of Libanus.

6 He made thē also to skip like a calfe: Libanus also and Syrion like a yong Unicorne.

7 The voyce of the Lord deuideth the flames of fire, the voice of the Lord shaketh the wildernesse: yea, the Lorde shaketh the wildernesse of Cades.

8 The voice of the Lord maketh the Hindes to bring forth yong, and discouereth the thicke bushes: in his temple doeth euery man speake

of his honour.

9 The Lorde sitteth aboue the water flood: and the Lorde remaineth a king for euer.

10 The Lorde shall giue strength vnto his people: the Lorde shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

I Will magnifie thee, O Lorde, for thou hast set me vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cryed vnto thee: & thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them that goe downe to the pit.

4 Sing prayses vnto the Lord (O ye saints of his:) and giue thankes to him for a remembrance of his holinesse.

5 For his wrath endureth but ỹ twinckling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperitie, I sayd, I shal neuer be remoued: thou Lorde of thy goodnesse hadst made my hill so strong.

7 Thou diddest turne thy face (fro me:) and I was troubled.

8 Then cryed I vnto thee, O Lord: and ga

me vnto my Lord right humbly.

9 What profit is there in my blood: when I go downe to the pit?

10 Shall the dust giue thankes vnto thee: or shall it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon me: Lord be thou my helper.

12 Thou hast turned my heauines into ioy: thou hast put off my sackcloth, and girded mee with gladnes.

13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I will giue thankes vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lorde, haue I put my trust: let me neuer bee put to confusion, deliuer me in thy righteousnes.

2 Bowe downe thine eare to mee: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rock, and my castle: be thou also my guide, & leade me for thy names sake.

5 Draw me out of the net that they haue laid priuily for me: for thou art my strength.

6 Into thy handes I commende my spirite: for thou hast redeemed me, O Lorde, thou God

of trueth.

7 I haue hated them that holde of superstitious vanities: and my trust hath bene in ỹ Lord.

8 I will be glad, and reioyce in thy mercy: for thou hast considered my trouble, & hast knowen my soule in aduersities.

9 Thou hast not shut me vp into the hande of the enemie: but hast set my feete in a large roome.

10 Haue mercie vpon me O Lord, for I am in trouble: and mine eye is consumed for verie heauines, yea my soule and my body.

11 For my life is waxen olde with heauines: and my yeres with mourning.

12 My strength fayleth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among al mine enemies, but specially among my neighbours: and they of mine acquaintance were afraide of me, and they that did see me without, conueied them selues from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell.

15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together agaynst mee, and take their counsell to take away my life.

16 But my hope hath bene in thee, O Lord:

I

I haue ſaid, Thou art my God.

17 My time is in thy hand, deliuer me from the hand of mine enemies: and from them that perſecute me.

18 Shew thy ſeruant the light of thy countenance: and ſaue me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confuſion, and be put to ſilence in the graue.

20 Let the lying lips be put to ſilence: which cruelly, diſdainefully, and deſpitefully ſpeake againſt the righteous.

21 O how plentifull is thy goodneſſe, which thou haſt layde vp for them that feare thee: and that thou haſt prepared for them that put their truſt in thee, euen before the ſonnes of men!

22 Thou ſhalt hide them priuily by thine own preſence, from the prouoking of all men: thou ſhalt keepe them ſecretly in thy tabernacle from the ſtrife of tongues.

23 Thankes bee to the Lorde: for he hath ſhewed me marueilous great kindnes in a ſtrõg citie.

24 And when I made haſte I ſaid: I am caſt out of the ſight of thine eyes.

25 Neuertheleſſe thou heardeſt the voyce of my prayer: when I cried vnto thee.

26 O loue the Lord all ye his ſaints: for the

Lorde preserueth them that are faithfull, and plenteously rewardeth the proude doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

ning yer. BLessed is he whose vnrighteousnes is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whome the Lord imputeth no sinne: and in whose spirite there is no guile.

3 For while I held my tongue: my bones cōsumed away through my daily complayning.

4 For thy hand is heauie vpon me day and night: and my moysture is like the drought in sommer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lorde: and so thou forgauest the wickednesse of my sinne.

7 For this shal euery one that is godly make his prayer vnto thee in a time when thou maiest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will enfourme thee, and teache thee in

the way wherein thou shalt go: and I wil guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bitte and bridle, least they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lorde, mercy embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lord: & be ioyful al ye that are true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lorde, O ye righteous: for it becommeth wel the iust to be thankefull.

2 Praise ỹ Lord with Harpe: sing Psalmes vnto him with the Lute and instrument of ten strings.

3 Sing vnto ỹ Lord a new song: sing prayses lustily (vnto him) with a good courage.

4 For the worde of the Lord is true: and all his workes are faithfull.

5 He loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lorde.

6 By the word of the lord were the heauens made: and all the hostes of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp

the deepe as in a treasure house.

8 Let all the earth feare the Lorde: stande in awe of him all ye that dwell in the worlde.

9 For he spake, and it was done: he commãded, and it stoode fast.

10 The Lord bringeth the counsaile of the heathen to nought: and maketh the deuices of ỹ people to bee of none effect, and casteth out the counsayles of princes.

11 The counsayle of the Lorde shal endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lorde Iehoua: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, & beheld al the children of men: from the habitation of his dwelling he considereth all them that dwel in the earth.

14 He fashioneth al the hearts of them: and vnderstandeth all their workes.

15 There is no king that can be saued by the multitude of an hoste: neither is any mighty mã deliuered by much strength.

16 A horse is counted but a vaine thing to saue a man: neither shal he deliuer any man by his great strength.

17 Behold the eye of the Lorde is vpon them that

that feare him: and vpon them that put their trust in his mercy.

18 To deliuer their soules from death: and to feede them in the time of dearth.

19 Our soule hath patiently tarryed for the Lorde: for he is our help, and our shielde.

20 For our heart shal reioyce in him: because we haue hoped in his holy name.

21 Let thy mercifull kindenes (O Lorde) be vpon vs: like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway giue thankes vnto the Lorde: his prayse shal euer be in my mouth.

2 My soule shal make her boast of the Lord: the humble shal heare thereof and be glad.

3 O prayse ỳ Lord with me: and let vs magnifie his name together.

4 I sought the Lord, and he heard me: yea, he delyuered me out of al my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Loe, the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The angel of the Lord tarryeth rounde about them that feare him: and deliuereth them.

8 O taste and see how gratious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his saints: for they

they that feare him, lacke nothing.

10 The Lions do lacke, & suffer hunger: but they which seeke the Lord, shal want no maner of thing that is good.

11 Come ye children, and hearken vnto me: I wil teach you the feare of the Lord.

12 What man is he that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy lippes that they speake no guile.

13 Eschewe euill, and do good: seeke peace, and ensue it.

14 The eyes of the Lord are ouer the ryghteous: and his eares are open vnto their praiers.

15 The countenance of the Lord is against them that do euil: to roote out the remembrance of them from off the earth.

16 The righteous crye, and the Lorde heareth them: and delyuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will saue such as bee of an humble spirite.

18 Great are the troubles of the ryghteous: but the Lord deliuereth him out of all.

19 He keepeth al his bones: so that not one of them is broken.

20 But misfortune shal slay the vngodly: and they

they that hate the righteous, shalbe desolate.

21 The Lord deliuereth the soules of his ser-
uaunts: and all they that put their trust in him,
shall not be destitute.

Iudica Domine. Psal. 35.

PLeade thou my cause, O Lorde, with them M
that striue with me: and fight thou against Pr
them that fight against me.

2 Lay hand vpon the shielde and buck-
ler: and stand vp to helpe me.

3 Bring foorth the speare, and stop the way
against them that persecute me: say vnto my
soule, I am thy saluation.

4 Let them be confounded and put to shame
that seeke after my soule: let them be turned
backe, and brought to confusion, that imagine
mischiefe for me.

5 Let them be as the dust before the winde: &
the angell of the Lord scattering them.

6 Let their way be darke and slypperie: and
let the angel of the Lord persecute them.

7 For they haue priuily layd their net to de-
stroy me without a cause: yea, euen without a
cause haue they made a pit for my soule.

8 Let a sodayne destruction come vpon him
vnawares, and his net that he hath layd priuily
catche him selfe: that he may fall into his owne
mischiefe.

9 And

9 And my ſoule be ioyfull in the Lord: it ſhal reioyce in his ſaluation.

10 All my bones ſhall ſay, Lord, who is like vnto thee, which deliuereſt the poore from him that is too ſtrong for him: yea, the poore and him that is in miſerie, from him that ſpoyleth him.

11 Falſe witneſſe did riſe vp: they laid to my charge things that I knewe not.

12 They rewarded me euill for good: to the great diſcomfort of my ſoule.

13 Neuertheleſſe, when they were ſicke I put on ſackecloth, and humbled my ſoule with faſting: and my prayer ſhall turne into myne owne boſome.

14 I behaued my ſelfe, as though it had bene my friende, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduerſitie they reioyced, and gathered them together: yea the very abiectes came together againſt me vnawares, making mowes at me, and ceaſſed not.

16 With the flatterers, were buſie mockers: which gnaſhed vpon me with their teeth.

17 Lord how long wilt thou looke vpon this: O deliuer my ſoule from the calamities which they bring on me, & my darling from the Lions.

18 So will I giue thee thankes in the great congre-

congregation: I will prayse thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on me with their mouthes, and said: Fye on thee, fye on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: holde not thy tongue then, go not farre fro me, O Lord.

23 Awake & stande vp to iudge my quarrel: auenge thou my cause, my God and my Lord.

24 Iudge me, O Lorde my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, we haue deuoured him.

26 Let them be put to confusion & shame together that reioyce at my trouble: let them bee clothed with rebuke and dishonour that boast themselues against me.

27 Let them be glad and reioyce that fauour my righteous dealing: yea, let them say alway, Blessed be the Lord, which hath pleasure in the pros-

prosperitie of his seruant.

28 And as for my tongue, it shalbe talking of thy righteousnesse: and of thy prayse all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me the wickednesse of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceite: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doeth he abhorre any thing that is euill.

5 Thy mercy (O Lorde) reacheth vnto ỹ heauens: and thy faithfulnesse vnto the cloudes.

6 Thy righteousnes standeth like the strong mountaines: thy iudgements are like the great deepe.

7 Thou Lorde shalt saue both man and beast, howe excellent is thy mercy, O God: and the children of men shall put their trust vnder the shadowe of thy winges.

8 They shalbe satisfied with the plenteousnes of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For

9 For with thee is the well of life: and in thy light shall wee see light.

10 O continue forth thy louing kindnes vnto them that knowe thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foote of pride come against me: and let not the hande of the vngodly cast me downe.

12 There are they fallen (al) that worke wickednesse: they are cast downe, and shal not be able to stand.

Noli æmulari. Psal. 37.

FRet not thy selfe, because of the vngodly: neyther bee thou enuious against the euil doers. *Euen pray*

2 For they shal soone be cut downe like the grasse: and bee withered euen as the greene herbe.

3 Put thou thy trust in the Lorde, and be doing good: dwel in the land, and verily thou shalt be fedde.

4 Delight thou in the Lord: and he shal giue thee thy hearts desire.

5 Commit thy way vnto the Lorde, and put thy trust in him: and he shal bring it to passe.

6 He shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Holde

7 Hold thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against the man that doeth after euil counsels.

8 Leaue off from wrath, and let goe displeasure: fret not thy selfe, else shalt thou be moued to do euil.

9 Wicked doers shalbe rooted out: and they that patiently abide the Lord, those shal inherite the land.

10 Yet a litle while, and the vngodly shal be cleane gone: thou shalt looke after his place, & he shalbe away.

11 But the meeke spirited shal possesse the earth: & shalbe refreshed in ỹ multitude of peace.

12 The vngodly seeketh counsel against the iust: and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawen out the sword, & haue bent their bowe: to cast downe the poore and needy, and to slay such as be of a right conuersation.

15 Their sword shall go through their owne heart: and their bowe shalbe broken.

16 A smal thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of ỹ vngodly shalbe broke̅: and

and the Lord vpholdeth the righteous.

18 The Lord knoweth the daies of the godly: and their inheritance shall endure for euer.

19 They shal not be confounded in the perilous time: and in the dayes of dearth they shall haue ynough.

20 As for the vngodly they shall perish, and the enemies of the Lord shall consume as the fat of lambes: yea, euen as the smoke shall they consume away.

21 The vngodly boroweth, & payeth not againe: but the righteous is mercifull & liberall.

22 Such as be blessed of God, shall possesse the lande: and they that be cursed of him, shall be rooted out.

23 The Lord ordreth a good mans going: & maketh his way acceptable to himselfe.

24 Though he fall, he shall not be cast away: for the Lord vpholdeth him with his hand.

25 I haue bene yong, and now am olde: and yet sawe I neuer the righteous forsaken, nor his seede begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seede is blessed.

27 Flee from euill, and do the thing that is good: and dwell for euermore.

28 For the Lorde loueth the thing that is right: he forsaketh not his that be godly, but

they are preserued for euer.

29 The righteous shalbe punished: as for the seede of the vngodly it shalbe rooted out.

30 The righteous shal inherite the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisedome: and his tongue will be talking of iudgement.

32 The lawe of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: & seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, & keepe his way, & he shall promote thee, that thou shalt possesse the lande: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power, and flourishing like a greene Bay tree.

37 And I went by, and loe he was gone: I sought him, but his place could no where bee founde.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shal perish

together:

together: and the ende of the vngodly is, they shalbe rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, & saue them: hee shal deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

PVt mee not to rebuke (O Lorde) in thine anger: neither chasten mee in thy heauie displeasure. *Mor pray*

2 For thine arrowes sticke fast in me: & thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my heade: and are like a sore burden too heauie for me to beare.

5 My wounds stinke, & are corrupt: through my foolishnesse.

6 I am brought into so great trouble & miserie: that I go mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roa-

red for the very disquietnesse of my heart.

9 Lord thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strēgth hath failed me: & the sight of mine eyes is gone from me.

11 My louers and my neighbours did stand looking vpon my trouble: & my kinsemen stood afarre off.

12 They also that sought after my life, laide snares for me: and they that went about to doe me euil, talked of wickednesse, and imagined deceite al the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they (euē mine enemies) should not triumph ouer me: for when my foote slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I wil confesse my wickednesse: and be sory for my sinne.

19 But mine enemies liue, and are mightie: and they that hate me wrongfully, are many in number.

number.

20 They also that reward euil for good, are against mee: because I folowe the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Haste thee to helpe me: O Lord God my saluation.

Dixi, custodiam. Psal. 39.

I Sayde, I will take heede to my wayes: that I offende not in my tongue.

2 I wil keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I helde my tongue, and spake nothing: I kept silence, yea, euen from good wordes, but it was paine and griefe to me.

4 My heart was whot within me: and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may bee certified howe long I haue to liue.

6 Beholde, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanitie.

7 For man walketh in a vaine shadowe, and disquieteth himselfe in vayne: hee heapeth vp

riches, and can not tell who shal gather them.

8 And nowe Lorde what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumme, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen cõsumed by the meanes of thy heauy hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares consider my calling: holde not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner as all my fathers were.

15 Oh spare me a litle, that I may recouer my strength: before I go hence, and be no more seene.

Expectans expectaui. Psal. 40.

I Waited patiently for the Lord: and he enclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth:

euen

euen a thankesgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lorde.

5 Blessed is the man that hath set his hope in the Lorde: and turned not vnto the proude, and to such as go about with lyes.

6 O Lord my God, great are thy wonderous workes which thou hast done: like as be also thy thoughts which are to vsward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them & speake of them: they should be mo then I am able to expresse.

8 Sacrifice & meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offrings and sacrifice for sinne hast thou not required: then said I, loe, I come.

10 In the volume of the booke it is written of me, that I should fulfill thy will, O my God: I am content to doe it, yea thy lawe is within my heart.

11 I haue declared thy righteousnes in the great congregation: loe, I will not refraine my lippes, O Lord, and that thou knowest.

12 I haue not hid thy righteousnesse within my heart: my talking hath bene of thy trueth, and of thy saluation.

13 I haue not kept back thy louing mercie and trueth: from the great congregation.

14 Withdraw not thou thy mercie from me, O Lord: let thy louing kindnes and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such holde vpon me, that I am not able to looke vp: yea, they are moe in number then the heares of myne head, and my heart hath failed me.

16 O Lorde, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backeward and put to rebuke that wish me euill.

18 Let them be desolate and rewarded with shame, that saye vnto me: Fye vpon thee, fye vpon thee.

19 Let al those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluatiō, say alway, The Lord be praysed.

20 As for me, I am poore and needy: but the Lord careth for me.

21 Thou art my helper & redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

BLessed is he that considereth the poore (and needie:) the Lorde shall deliuer him in the time of trouble.

2 The Lord preserue him and keepe him a-liue, that he may be blessed vpon earth: and de-liuer not thou him into the will of his enemies.

3 The Lord comfort him when he lyeth sicke vpon his bed: make thou all his bed in his sick-nes.

4 I said, Lorde be mercifull vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me: whē shal he die, and his name perish?

6 And if he come to see me, he speaketh va-nitie: and his heart conceiueth falshode within himselfe, and when he commeth foorth, hee tel-leth it.

7 Al mine enemies whisper together against me: euen against me do they imagine this euill.

8 Let the sentence of giltinesse proceede a-gainst him: and nowe that hee lieth, let him rise vp no more.

9 Yea, euen mine own familiar friend whom I trusted: which did also eate of my bread, hath layde great waite for me.

10 But be thou mercifull vnto me, O Lord: rayse thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemie doeth not triumph against me.

12 And whē I am in my health, thou vphol-

dest

dest me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psalme 42.

LIke as the hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is a thirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bene my meate daye and night: while they dayly say vnto me, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, & brought them forth into the house of God.

5 In the voyce of praise & thankes giuing: among such as keepe holy day.

6 Why art thou so full of heauines (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within mee: therefore will I remember thee, concerning the land of Iordane, and the little hill of Hermon.

9 One deepe calleth another, because of the noyse of the water pipes: all thy waues and

stormes are gone ouer me.

10 The Lord hath granted his louing kindnesse on the day time: and in the night season did I sing of him, & made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, Why hast thou forgotten mee: why goe I thus heauily, while the enemie oppresseth me?

12 My bones are smitten a sunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say dayly vnto me: Where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him which is the helpe of my countenãce, and my God.

Iudica me Deus. Psal. 43.

GIue sentence with me, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemie oppresseth me?

3 O send out thy light and thy trueth, that they may lead me: and bring mee vnto thy holy hill, and to thy dwelling.

4 And that I may go vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe wil I giue thankes vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

8 WE haue heard with our eares, O God, our fathers haue tolde vs: what thou hast done in their time of olde.

2 How thou hast driuen out the heathen with thy hand, and planted them in: howe thou hast destroyed the nations, and cast them out.

3 For they gate not the lande in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my king (O God:) sende helpe vnto Iacob.

6 Through thee will we ouerthrow our enemies: and in thy name will wee treade them vnder that rise vp against vs.

7 For

7 For I will not trust in my bowe: it is not my sword that shal helpe mee.

8 But it is thou that sauest vs from our enemies: & puttest them to confusion that hate vs.

9 We make our boast of God all day long: and wil prayse thy name for euer.

10 But now thou art farre off, & puttest vs to confusion: & goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so ỹ they which hate vs, spoyle our goods.

12 Thou lettest vs to be eatẽ vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to bee rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are rounde about vs.

15 Thou makest vs to be a byword among the heathen: & that the people shake their heads at vs.

16 My confusion is dayly before me: and the shame of my face hath couered me.

17 For the voyce of the slaunderer and blasphemer: for the enemie and auenger.

18 And though al this be come vpon vs, yet do we not forget thee: nor behaue our selues frowardly in thy couenant.

19 Our

19 Our heart is not turned backe: neyther our steppes gone out of thy way.

20 No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadowe of death.

21 If wee haue forgotten the name of our God, and holden vp our handes to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lord, why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soule is brought lowe, euen vnto the dust: our belly cleaueth vnto the grounde.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is enditing of a good matter: I speake of the thinges which I haue made vnto the king.

2 My tongue is the pen: of a readie writer.

3 Thou art fayrer then the children of men: full of grace are thy lippes, because God hath blessed thee for euer.

4 Girde

4 Girde thee with thy ſworde vpon thy thigh, O thou moſt mightie: according to thy worſhip and renoume.

5 Good lucke haue thou with thine honour: ride on, becauſe of the worde of trueth, of meekenes, and righteouſnes, and thy right hande ſhall teache thee terrible things.

6 Thy arrowes are very ſharpe, and the people ſhalbe ſubdued vnto thee: euen in the middes among the kings enemies.

7 Thy ſeate (O God) endureth for euer: the Scepter of thy kingdome is a right Scepter.

8 Thou haſt loued righteouſneſſe, and hated iniquitie: wherefore God (euen thy God) hath anoynted thee with the oyle of gladneſſe aboue thy fellowes.

9 All thy garments ſmel of Myrre, Aloes, & Caſſia: out of the Iuorie palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honorable women: vpon thy right hand did ſtande the Queene in a veſture of golde (wrought about with diuers colours.)

11 Hearken, (O daughter) and conſider, encline thine eare: forget alſo thine owne people, and thy fathers houſe.

12 So ſhal ỹ king haue pleaſure in thy beautie: for he is thy Lord (God) & worſhip thou him.

13 And

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shal make their supplication before thee.

14 The kings daughter is al glorious within: her clothing is of wrought golde.

15 She shalbe brought vnto the king in raiment of needle worke: the virgins that be her fellowes shall beare her companie, and shall be brought vnto thee.

16 With ioy & gladnes shal they be brought and shall enter into the kings palace.

17 In steade of thy fathers thou shalt haue children: whom thou mayest make princes in all landes.

18 I will remember thy name frō one generation to another: therefore shall the people giue thankes vnto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope & strength: a very present helpe in trouble.

2 Therefore will not wee feare though the earth be mooued: and though the hilles be caried into the middes of the sea.

3 Though the waters thereof rage & swell: & though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle

bernacle of the moſt higheſt.

5 God is in the middeſt of her, therefore ſhal ſhe not bee remoued: God ſhall helpe her, and that right early.

6 The heathen make much a do, & the kingdomes are moued: but God hath ſhewed his voyce, and the earth ſhall melt away.

7 The Lord of hoſtes is with vs: the God of Jacob is our refuge.

8 O come hither, and beholde the workes of the Lord: what deſtruction he hath brought vpon the earth.

9 He maketh warres to ceaſe in al the world: he breaketh the bowe, and knappeth the ſpeare in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I wil be exalted in the earth.

11 The Lord of hoſtes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Pſal.47.

O Clap your handes together, (all ye people:) O ſing vnto God with the voyce of melodie. *Euening prayer.*

2 For the Lord is high, and to bee feared: he is the great king vpon all the earth.

3 He ſhall ſubdue the people vnder vs: and the nations vnder our feete.

4 He shal chuse out an heritage for vs: euen the worship of Jacob whom he loued.

5 God is gone vp with a merry noyse: and the Lord with the sound of the trumpe.

6 O sing prayses, sing prayses vnto (our) God: O sing prayses, sing prayses vnto our king.

7 For God is the king of all the earth: sing ye prayses with vnderstanding.

8 God raigneth ouer the heathen: God sitteth vpon his holy seate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defende the earth as it were with a shielde.

Magnus dominus. Psal. 48.

GReat is the Lorde, and highly to be praysed: in the citie of our God, euen vpon his holy hil!.

2 The hill of Sion is a fayre place, and the ioy of the whole earth: vpon the North side lyeth the citie of the great king, God is well knowen in her palaces, as a sure refuge.

3 For lo, the kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied, and sodainly cast downe.

5 Feare came there vpon them, and sorowe: as vpon a woman in her trauell.

6 Thou

6 Thou shalt breake the ships of ỹ sea: through the east winde.

7 Like as we haue heard, so haue we seene in the citie of the Lorde of hostes, in the citie of our God: God vpholdeth the same for euer.

8 We waite for thy louing kindnes (O God:) in the middes of thy temple.

9 O God, according vnto thy name, so is thy prayse vnto the worldes ende: thy right hand is full of righteousnes.

10 Let the mount Sion reioyce, and the daughters of Iuda bee glad: because of thy iudgements.

11 Walke about Sion, and go round about her: and tell the towres thereof.

12 Marke wel her bulwarks, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer & euer: he shalbe our guide vnto death.

Audite hæc omnes. Psal. 49.

O Heare ye this all ye people: ponder it with your eares all ye that dwell in the world.

2 High and lowe, rich and poore: one with another.

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable: & shewe my darke speech vpon the Harpe.

5 Wherefore should I feare in the dayes of wickednesse : and when the wickednesse of my heeles compasseth me round about ?

6 There be some that put their trust in their goods: and boast them selues in the multitude of their riches.

7 But no man may deliuer his brother : nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though hee liue long : and see not the graue.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leaue their riches for other.

11 And yet thinke they that their houses shal continue for euer : and that their dwelling places shal endure from one generation to another, and call the lands after their owne names.

12 Neuertheless, man will not abide in honour : seeing he may be compared vnto ỹ beasts that perish, this is the way of them.

13 This is their foolishnes : and their posteritie prayse their saying.

14 They lie in ỹ hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning : their beautie shall consume in the sepulchre out of their dwelling.

ling.

15 But God hath deliuered my soule from the place of hel: for he shall receiue me.

16 Be not thou afraide though one be made riche: or if the glorie of his house be encreased.

17 For he shall carie nothing away with him when he dyeth: neither shall his pompe folowe him.

18 For while he liued, he counted him selfe an happie man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall folow the generations of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beastes that perish.

Deus deorum. Psal. 50.

THe Lorde, euen the most mightie God, hath spoken: and called the worlde, from the rising vp of the sunne, vnto the going downe thereof. *Morn prayer*

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keepe silence: there shall goe before him a consuming fire, and a mightie tempest shall bee stirred vp round about him.

4 He shal cal the heauen from aboue: and the

earth, that he may iudge his people.

5 Gather my saints together vnto me: those that haue made a couenant with me, with sacrifice.

6 And the heauens shall declare his righteousnes: for God is iudge him selfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee, because of thy sacrifices, or for thy burnt offrings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor hee goates out of thy foldes.

10 For all the beastes of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I knowe all the foules vpon the mountaines: and the wilde beastes of the fielde are in my sight.

12 If I be hungry, I wil not tel thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate Bulles flesh: and drinke the blood of Goates?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: why doest

thou

thou preach my lawes, and takest my couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my wordes behinde thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set foorth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slaundered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: least I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and prayse, he honoureth me: and to him that ordereth his conuersation right, wil I shewe the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercie vpon mee (O God) after thy great goodnesse: according vnto the multi-

tude of thy mercies, do away mine offences.

2 Wash me throughly from my wickednes: and cleanse me from my sinne.

3 For I knowledge my faultes: and my sinne is euer before me.

4 Against thee only haue I sinned, and done this euill in thy sight: that thou mightest bee iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednes: and in sinne hath my mother conceiued me.

6 But lo, thou requirest trueth in the inward partes: and shalt make me to vnderstande wisedome secretly.

7 Thou shalt purge me with Hyssope, and I shalbe cleane: thou shalt wash mee, and I shalbe whither then snowe.

8 Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeedes.

10 Make me a cleane heart, O God: and renue a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy help again: and stablish me with thy free spirit.

13 Then

13 Then shall I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

14 Deliuer me from bloodgiltines, O God, thou that art the God of my health: & my tõgue shall sing of thy righteousnesse.

15 Thou shalt open my lippes (O Lord:) and my mouth shall shew thy prayse.

16 For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

18 O be fauourable and gratious vnto Sion: buyld thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullockes vpon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrãt: that thou canst do mischiefe?

2 Whereas the goodnes of God: endureth yet dayly.

3 Thy tongue imagineth wickednesse: and with lyes thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnesse: and to talke of lyes more then righ-

righteousnesse.

5 Thou hast loued to speake all wordes that may do hurt: O thou false tongue.

6 Therefore shal God destroy thee for euer: he shall take thee, & plucke thee out of thy dwelling, and roote thee out of the land of the liuing.

7 The righteous also shal see this, and feare: and shall laugh him to scorne.

8 Lo, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened him selfe in his wickednesse.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God for euer and euer.

10 I wil alwayes giue thanks vnto thee for that thou hast done: & I will hope in thy name, for thy saintes like it well.

Dixit insipiens. Psal. 53.

ening yer.

THe foolish body hath sayde in his heart: there is no God.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.

4 But they are all gone out of the way, they

are

are altogether become abominable: there is also none that doth good, no not one.

5 Are not they without vnderstãding ẏ worke wickednesse: eating vp my people as if they would eat bread? they haue not called vpõ God.

6 They were afraid where no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lord would deliuer his people out of captiuitie.

8 Then shoulde Jacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAue me, O God, for thy names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For straungers are risen vp against mee: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Beholde, God is my helper: the Lorde is with them that vphold my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy trueth.

6 An offring of a free heart will I giue thee, and prayse thy name (O Lord:) because it is so comfor-

comfortable.

7 For he hath deliuered me out of al my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto me, and heare me: how I mourne in my prayer, and am vexed.

3 The enemie crieth so, & the vngodly commeth on so fast: for they are minded to doe mee some mischiefe, so malitiously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulnesse & trembling are come vpon me: & an horrible dread hath ouerwhelmed me.

6 And I sayd, O that I had winges like a Doone: for then would I flee away and bee at rest.

7 Loe, then woulde I get mee away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues (O Lorde) and diuide them: for I haue spyed vnrighteousnesse and strife in the citie.

10 Day and night they go about within the

walles

walles thereof: mischiefe also and sorow are in the middes of it.

11 Wickednesse is therein: deceite and guile go not out of their streetes.

12 For it is not an open enemie that hath done me this dishonour: for then I coulde haue borne it.

13 Neither was it mine aduersarie that did magnifie him selfe against me: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke swecte counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them go downe quicke into hel: for wickednesse is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the euening and morning, & at noone day will I pray, and that instantly: and hee shall heare my voyce.

19 It is he that hath deliuered my soule in peace, from the battell that was against me: for there were many with me.

20 Yea, euen God that endureth for euer shal heare me, and bring them downe: for they will not turne, nor feare God.

21 He

21 He laid his hands vpon such as be at peace with him: and he brake his couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his woordes were smoother then oyle, and yet be they verie swoordes.

23 O cast thy burden vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirstie and deceitful men shal not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56.

BE mercifull vnto me, O God, for man goeth about to deuoure me: he is dayly fighting and troubling me.

2 Mine enemies are dayly in hande to swallowe me vp: for they be many that fight against me, O thou most highest.

3 Neuertheless, though I am sometime afraide: yet put I my trust in thee.

4 I will praise God because of his woorde: I haue put my trust in God, & will not feare what flesh can do vnto me.

5 They dayly mistake my woordes: all that they imagine, is to do me euill.

6 They

6 They hold altogether, & keepe themselues close: and marke my steps, when they lay wayte for my soule.

7 Shall they escape for their wickednesse? thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottel: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I knowe, for God is on my side.

10 In Gods word wil I reioyce: in ỹ Lords word will I comfort me.

11 Yea in God haue I put my trust: I will not be afraide what man can do vnto me.

12 Vnto thee (O God) wil I pay my vowes: vnto thee will I giue thankes.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto mee, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadowe of thy wings shall be my refuge, vntill this tyrannie be ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause

which

which I haue in hand.

3 He shal send from heauen: & saue me from the reproofe of him that would eat me vp.

4 God shal send forth his mercy and trueth; my soule is among Lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glorie aboue all the earth.

7 They haue laide a nette for my feete, and pressed downe my soule: they haue digged a pit before mee, and are fallen into the middes of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue prayse.

9 Awake vp my glory, awake Lute & Harpe: I my selfe will awake right earely.

10 I will giue thankes vnto thee, O Lorde, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: & thy truth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glorie aboue all the earth.

Si verè vtique. Psal. 58.

ARe your mindes set vpon righteousnesse, O ye congregation: and doe yee iudge the

thing

thing that is right, O yee sonnes of men?

2 Yea, ye imagine mischiefe in your heart vpon the earth: & your hands deale with wickednes.

3 The vngodly are froward euen from their mothers wombe: assoone as they be borne they go astray, and speake lies.

4 They are as venemous as the poyson of a Serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the Charmer: charme he neuer so wisely.

6 Breake their teeth (O GOD) in their mouthes, smite the chawe bones of the lions, O Lorde: let them fall away like water that runneth apace, and when they shoote their arowes, let them be rooted out.

7 Let them consume away like a snaile, and be like the vntimely fruite of a woman: and let them not see the sunne.

8 Or euer your pottes bee made hote with thornes: so let indignation vexe him, euen as a thing that is rawe.

9 The righteous shal reioyce when he seeth the vengeance: hee shall wash his footesteps in the blood of the vngodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Pſal.59.

ening ayer.

DEliuer me frō mine enemies,(O God:) defende mee from them that riſe vp againſt me.

2 O deliuer mee from the wicked doers: and ſaue me from the bloodthirſtie men.

3 For loe,they lie waiting for my ſoule: the mightie men are gathered againſt me, without any offence or fault of me,O Lord.

4 They runne and prepare themſelues without my fault: ariſe thou therefore to helpe mee, and beholde.

5 Stande vp (O Lord God of hoſtes) thou God of Iſrael, to viſite all the Heathen: and be not mercifull vnto them that offende of malicious wickedneſſe.

6 They goe to and fro in the euening: they grinne like a dogge, and runne about through the citie.

7 Behold,they ſpeake with their mouth,and ſwords are in their lippes: for who doth heare?

8 But thou, O Lorde, ſhalt haue them in deriſion: and thou ſhalt laugh all the Heathen to ſcorne.

9 My ſtrength will I aſcribe vnto thee: for thou art the God of my refuge.

10 God ſheweth mee his goodneſſe plenteouſly: and God ſhall let me ſee my deſire vpon mine

mine enemies.

11 Slay them not, least my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the words of their lippes, they shall be taken in their pride: and why? their preaching is of cursing and lyes.

13 Consume them in thy wrath, consume them that they may perish: and know that it is God which ruleth in Jacob, and vnto the endes of the world.

14 And in the euening they will returne: grin like a dogge, and will go about the citie.

15 They will runne here & there for meate: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercie betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Unto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, and scattered vs abroade: thou hast also bene displeased, O turne thee vnto vs againe.

2 Thou hast moued the land, and deuided it:

heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuẽ a tokẽ for such as feare thee: that they may triumph because of the trueth.

5 Therfore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Sucoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Iuda is my lawe giuer.

8 Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who will leade mee into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, go out with our hosts?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God shal we do great acts: for it is he that shall treade downe our enemies.

Exaudi Deus. Psal.61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the ends of the earth wil I cal vnto thee: when my heart is in heauinesse.

3 O set me vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong towre for me against the enemie.

4 I wil dwel in thy tabernacle for euer: & my trust shalbe vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy name.

6 Thou shalt graũt the king a long life: that his yeeres may endure throughout all generations.

7 He shall dwell before God for euer: O prepare thy louing mercy & faithfulnesse, that they may preserue him.

8 So will I alwayes sing prayse vnto thy name: that I may dayly performe my vowes.

Nonne Deo. Psal. 62.

MY soule truely wayteth still vpon God: for of him commeth my saluation. *Mor pra*

2 He verily is my strength and my saluation: he is my defence, so that I shall not greatly fall.

3 Howe long will ye imagine mischiefe against euery man: ye shalbe slaine all the sort of you, yea as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is only howe to put him out whome God will exalt: their delight is in lyes,

they giue good woordes with their mouth, but curse with their heart.

5 Neuertheleſſe, my ſoule wayte thou ſtill vpon God: for my hope is in him.

6 He truely is my ſtrength and my ſaluatiõ he is my defence, ſo that I ſhall not fall.

7 In God is my health & my glorie: the rock of my might, and in God is my truſt.

8 O put your truſt in him alway (ye people:) powre out your heartes before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weyghtes, they are altogether lighter then vanitie it ſelfe.

10 O truſt not in wrong and robberie, giue not your ſelues vnto vanitie: if riches increaſe, ſet not your heart vpon them.

11 God ſpake once and twiſe: I haue alſo heard the ſame, that power belõgeth vnto God.

12 And that thou Lord art merciful: for thou rewardeſt euery man according to his worke.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeeke thee.

2 My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry lande, where no water is.

3 Thus haue I looked for thee in holinesse: that I might beholde thy power and glorie.

4 For thy louing kindnes is better then the life it selfe: my lippes shall prayse thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy name.

6 My soule shalbe satisfied euen as it were with marowe and fatnesse: when my mouth prayseth thee with ioyfull lippes.

7 Haue I not remembred thee in my bed: & thought vpon thee when I was waking?

8 Because thou hast bene my helper: therfore vnder the shadow of thy winges will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke ỹ hurt of my soule: they shall go vnder the earth.

11 Let them fal vpon the edge of the sword: that they may be a portion for Foxes.

12 But the king shall reioyce in God, al they also that sweare by him, shalbe commended: for the mouth of them that speake lies, shalbe stopped.

Exaudi Deus. Psal. 64.

HEare my voyce, O God, in my prayer: preserue my life from feare of the enemy.

2 Hide me from the gathering together of the frowarde: and from the insurrection of

wicked doers.

3 Which haue whette their tongue like a swoorde: and shoote out their arrowes, euen bitter woordes.

4 That they may priuily shoot at him which is perfect: sodainly do they hit him, & feare not.

5 They courage themselues in mischiefe: & commune among them selues howe they may lay snares, and say that no man shall see them.

6 They imagine wickednes, and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.

7 But God shal sodainly shoote at them with a swift arrowe: that they shalbe wounded.

8 Yea their owne tongues shall make them fal: in so much that who so seeth them, shal laugh them to scoorne.

9 And all men that see it, shal say, This hath God done: for they shall perceiue that it is his woorke.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart, shalbe glad.

Te decet hymnus. Psal. 65.

THou, O God, art praysed in Sion: and vnto thee shall the vowe be performed in Hierusalem.

2 Thou that hearest the prayer: vnto thee

thee shall all flesh come.

3 My misdeedes prevaile against me: oh be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chooselt & receiuest vnto thee: he shall dwell in thy court, and shalbe satisfied with the pleasures of thy house, euen of thy holy temple.

5 Thou shalt shewe vs wonderfull things in thy righteousnes, O God of our saluation: thou that art the hope of all the ends of the earth, and them that remaine in the broade sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea: and the noyse of his waues, and the madnesse of his people.

8 They also that dwell in ỹ vttermost parts of the earth, shalbe afrayd of thy tokens: thou that makest the outgoings of the morning and euening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her forowes, thou sendest raine into the little valleys thereof: thou makest it soft with the droppes of raine, and blessest the

encrease

encreaſe of it.

12 Thou crowneſt the yeere with thy goodnes: and thy cloudes dꝛoppe fatneſſe.

13 They ſhall dꝛop vpon the dwellings of the wildernes: and the little hils ſhall reioyce on euery ſide.

14 The foldes ſhalbe full of ſheepe: the valleis alſo ſhall ſtande ſo thicke with coꝛne, that they ſhall laugh and ſing.

Iubilate Deo. Pſal. 66.

OBe ioyfull in God al ye landes: ſing pꝛaiſes vnto the honour of his name, make his pꝛaiſe to be gloꝛious.

2 Say vnto God, O how wonderful art thou in thy woꝛks: thꝛough the greatneſſe of thy powꝛ ſhall thine enemies be found liers vnto thee.

3 Foꝛ al the woꝛld ſhal woꝛſhip thee: ſing of thee, and pꝛaiſe thy name.

4 O come hither, and behold the woꝛkes of God: howe wonderfull hee is in his doing toward the childꝛen of men.

5 He turned the ſea into dꝛie land: ſo that they went thꝛough the water on foote, there did wee reioyce thereof.

6 He ruleth with his powꝛ foꝛ euer, his eies behold the people: and ſuch as will not beleeue, ſhall not be able to exalt themſelues.

7 O pꝛaiſe our God (ye people:) and make

the

the voyce of his prayse to be heard.

8 Which holdeth our soule in life: and suffereth not our feete to slip.

9 For thou (O God) hast proued vs: thou also hast tried vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went through fire and water, & thou broughtest vs out into a welthy place.

12 I will go into thy house with burnt offerings: and will pay thee my vowes which I promised with my lippes, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullockes and goates.

14 O come hither & hearken al ye that feare God: and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I encline vnto wickednes with my heart: the Lord will not heare me.

17 But God hath heard me: and considered the voyce of my prayer.

18 Praised be God, which hath not cast out my prayer: nor turned his mercy from me.

Deus

Deus misereatur. Psal. 67.

GOd be mercfull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowen vpõ earth: thy sauing health among all nations.

3 Let the people prayse thee, O God: yea, let all the people prayse thee.

4 O let the nations reioyce and bee glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon earth.

5 Let the people prayse thee, O God: let all the people prayse thee.

6 Then shall the earth bring foorth her encrease: and God, euen our owne God, shall giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be mery and ioyfull.

4 O ſing vnto God, & ſing prayſes vnto his name: magnifie him that rideth vpon the heauens as it were vpon an horſe, prayſe him in his name, yea, and reioyce before him.

5 He is a father of the fatherleſſe, and defendeth the cauſe of the widowes: euen God in his holy habitation.

6 He is the God that maketh men to be of one minde in an houſe, and bringeth the priſoners out of captiuitie: but letteth the runnagates cõtinue in ſcarcenes.

7 O God, when thou wenteſt forth before the people: when thou wenteſt through the wildernes.

8 The earth ſhooke, and the heauens dropped at the preſence of God: euen as Sinai alſo was moued at the preſence of God, which is the God of Iſrael.

9 Thou, O God, ſenteſt a gratious raine vpon thine inheritance: and refreſheſt it when it was wearie.

10 Thy congregation ſhal dwel therein: for thou, O God, haſt of thy goodnes prepared for the poore.

11 The Lord gaue the word: great was the companie of the preachers.

12 Kings with their armies did flie & were diſcomfited: and they of the houſholde deuided

the

the spoyle.

13 Though ye haue lien among the pottes, yet shall ye be as the wings of a Doue: that is couered with siluer wings, & her feathers like golde.

14 When the almightie scattered kings for their sake: then were they as white as snowe in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so ye high hils? this is Gods hill, in the which it pleaseth him to dwel: yea, the Lord will abide in it for euer.

17 The charets of God are twentie thousand, euen thousands of angels: and the Lorde is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued giftes for men: yea, euen for thy enemies, that the Lorde God might dwell among them.

19 Praised be the Lord dayly: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whome commeth saluation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hearie scalpe of such a one as goeth on

still

ſtill in his wickednes.

22 The Lord hath ſaid, I will bring my people againe, as I did from Baſan: mine owne will I bring againe, as I did ſometime from the deepe of the ſea.

23 That thy foote may be dipped in the blood of thine enemies: and that the tongue of thy dogges may be red through the ſame.

24 It is well ſeene, O God, how thou goeſt: how thou my God and king goeſt in the ſanctuarie.

25 The ſingers go before, the minſtrels follow after: in the middeſt are the damoſels playing with the timbrels.

26 Giue thankes, O Iſrael, vnto God the Lord in the congregations: from the ground of the heart.

27 There is litle Beniamin their ruler, and the princes of Iuda their counſell: the princes of Zabulon, and the princes of Nepthali.

28 Thy God hath ſent forth ſtrength for thee: ſtabliſh ỹ thing, O God, that thou haſt wrought in vs.

29 For thy Temples ſake at Ieruſalem: ſo ſhall kings bring preſents vnto thee.

30 When the companie of the ſpeare men, and multitude of the mightie are ſcattered abroade among the beaſtes of the people (ſo that

they humbly bring pieces of siluer:) & when he hath scattered the people that delite in warre.

31 Then shal the princes come out of Egypt: the Morians lande shall soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing prayses vnto the Lord.

33 Which sitteth in the heauens ouer al from the beginning: loe, he doeth send out his voyce, yea, and that a mightie voyce.

34 Ascribe ye ỳ power to God ouer Israel: his worship and strength is in the cloudes.

35 O God, wonderfull art thou in thy holy places: euẽ ỳ God of Israel, he wil giue strẽgth and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

uening yer.

SAue me, O God: for the waters are come in, euen vnto my soule.

2 I sticke fast in the deepe myre where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throte is drie: my sight faileth mee for wayting so long vpon my God.

4 They that hate me without a cause, are mo then the heares of my head: they that are mine enemies, and woulde destroy me giltlesse, are mightie.

5 I paid them the things that I neuer tooke: God thou knowest my simplenes, & my faultes are not hid from thee.

6 Let not thē that trust in thee, O Lord God of hostes, be ashamed for my cause: let not those that seeke thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethrē: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on a sackecloth also: and they iested vpon me.

12 They ỹ sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord I make my prayer vnto thee: in an acceptable time.

14 Heare mee, O God, in the multitude of thy mercy: euen in the trueth of thy saluation.

15 Take me out of ỹ mire, that I sinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne me, ney-

ther let the deepe swallowe me vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindenes is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, & heare mee.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowē my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am ful of heauinesse: I looked for some to haue pitie on me, but there was no man, neither founde I any to comfort me.

22 They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drinke.

23 Let their table bee made a snare to take them selues withal: & let the things (that should haue bene for their wealth) be vnto them an occasion offalling.

24 Let their eies be blinded that they see not: and euer bowe downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take holde of them.

26 Let their habitation be voide: and no mā

to

to dwell in their tents.

27 For they persecute him whom thou hast smitten: & they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednes to another: and not come into thy righteousnes.

29 Let them be wyped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauines: thy helpe (O God) shall lift me vp.

31 I wil praise the name of God with a song: and magnifie it with thankesgiuing.

32 This also shall please the Lord: better thē a bullocke, that hath hornes and hookes.

33 The humble shall consider this, and bee glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the sea and all that moueth therein.

36 For God will saue Sion, and builde the cities of Iuda: that men may dwell there, & haue it in possession.

37 The posteritie also of his seruants shall inherite it: & they that loue his name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them be ashamed and confounded that seeke after my soule: let them be turned backeward and put to confusion that wish me euill.

3 Let thē (for their reward) be soone brought to shame: that crie ouer me, There, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation say alway, The Lord be praysed.

5 As for me, I am poore and in miserie: haste thee vnto me (O God.)

6 Thou art my helper and my redeemer: O Lord make no longer tarying.

In te domine speraui. Psal. 71.

ning
ier.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, encline thine eare vnto me, and saue me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through

5 Through thee haue I bene holden vp euer since I was borne: thou art hee that tooke mee out of my mothers wombe, my prayse shalbe alway of thee.

6 I am become as it were a monster vnto manie: but my sure trust is in thee.

7 O let my mouth be filled with thy prayse: (that I may sing of thy glory) and honour al the day long.

8 Cast me not away in the time of age: forsake me not when my strength fayleth me.

9 For mine enemies speake against me, and they that lay wayte for my soule, take their cousell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Go not farre from me, O God: my God haste thee to helpe me.

11 Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour, that seeke to do me euill.

12 As for me, I will patiently abide alway: and will prayse thee more and more.

13 My mouth shall daily speake of thy righteousnes and saluation: for I knowe no ende thereof.

14 I wil go forth in the strength of the Lord God: and will make mention of thy righteous-

neſſe onely.

15 Thou, O God, haſt taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

16 Forſake me not, O God, in mine old age, when I am gray headed: vntill I haue ſhewed thy ſtrength vnto this generation, & thy power to all them that are yet for to come.

17 Thy righteouſneſſe, O God, is very high: and great things are they that thou haſt done, O God, who is like vnto thee?

18 O what great troubles & aduerſities haſt thou ſhewed me, and yet diddeſt thou turne and refreſh me: yea, and broughteſt mee from the deepe of the earth againe.

19 Thou haſt brought me to great honour: and comforted me on euery ſide.

20 Therefore wil I praiſe thee and thy faithfulnes (O God) playing vpon an inſtrument of muſicke: vnto thee will I ſing vpon the harpe, O thou holy one of Iſrael.

21 My lippes will be faine when I ſing vnto thee: and ſo will my ſoule whom thou haſt deliuered.

22 My tongue alſo ſhall talke of thy righteouſnes all the day long: for they are confounded and brought vnto ſhame that ſeeke to doe me euill.

Deus iudicium. Psal. 72.

GIue the king thy iudgements (O God:) & thy righteousnes vnto the kings sonne.

2 Then shall hee iudge the people according vnto right: and defende the poore.

3 The mountaines also shall bring peace: & the little hilles righteousnesse vnto the people.

4 Hee shall keepe the simple folke by their right: defende the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the sunne and moone endureth: from one generation to another.

6 He shall come downe like the rayne into a fleece of wool: euen as the droppes that water the earth.

7 In his time shal the righteous florish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shalbe also from the one sea to the other: and from the flood vnto ỹ worldes ende.

9 They that dwel in ỹ wildernes shal kneele before him: his enemies shal licke the dust.

10 The kinges of Tharsis and of the Iles shal giue presents: the kings of Arabia and Saba shal bring giftes.

11 All kings shall fall downe before him: all

nations shall do him seruice.

12 For he shal deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 Hee shalbe fauourable to the simple and needy: and shal preserue the soules of the poore.

14 He shal deliuer their soules from falshode and wrong: and deare shal their blood be in his sight.

15 He shal liue, and vnto him shalbe giuē of the golde of Arabia: prayer shalbe made euer vnto him, and dayly shal he be praysed.

16 There shall bee an heape of corne in the earth high vpon the hilles: his fruite shal shake like Libanus, and shalbe greene in the citie, like grasse vpon the earth.

17 His name shal endure for euer, his name shal remaine vnder the sunne among the posterities: which shalbe blessed through him, and al the heathen shal praise him.

18 Blessed be the Lord God, euen the God of Israel: which only doeth wonderous thinges.

19 And blessed be ỹ name of his maiestie for euer: and al the earth shalbe filled with his maiestie, Amen, Amen.

Quam bonus Israel. Psal. 73.

g TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheless my feete were almost gone

gone: my treadings had welnigh slipt.

3 And why? I was grieued at the wicked: I do also see the vngodly in such prosperitie.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holdē with pride: and ouerwhelmed with crueltie.

7 Their eyes swel with fatnesse: and they do euen what they lust.

8 They corrupt other, and speake of wicked blasphemie: their talking is against the most hyghest.

9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the worlde.

10 Therefore fal the people vnto them: and thereout sucke they no small aduantage.

11 Tush (say they) how should God perceiue it: is there knowledge in the most highest?

12 Loe, these are ỹ vngodly, these prosper in the worlde, and these haue riches in possession: & I said, then haue I clensed my heart in vaine, and washed my handes in innocencie.

13 Al the day long haue I bene punished: & chastened euery morning.

14 Yea, and I had almost sayd euen as they:

but

but loe, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstande this: but it was too hard for me.

16 Until I went into the Sanctuary of God: then vnderstood I the ende of these men.

17 Namely, how thou doest set them in slipperie places: & castest them downe, and destroyest them.

18 Oh how sodainely do they consume: perish, and come to a feareful ende:

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanishe out of the citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guyde me with thy counsell: and after that receiue me with glory.

24 Whome haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart fayleth: but God is the strength of my heart, and my portion for euer.

26 For

26 For loe, they that forsake thee shal perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to holde me fast by God, to put my trust in the Lorde God: and to speake of all thy woorkes (in the gates of the daughter of Sion.)

Vt quid Deus. Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hot agaynst the sheepe of thy pasture?

2 O thinke vpon thy congregation: whome thou hast purchased and redeemed of olde.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lyft vp thy feete, that thou mayest vtterly destroy euery enemie: which hath done euill in thy sanctuary.

5 Thine aduersaries roare in the myddes of thy congregations: and set vp their banners for tokens.

6 Hee that hewed tymber afore out of the thicke trees: was knowen to bring it to an excellent woorke.

7 But now they breake downe all the carued woorke thereof: with Axes and Hammers.

8 They haue set fire vpon thy holy places: & haue defiled the dwelling place of thy name,

euen

euen vnto the ground.

9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersary do this dishonour: howe long shall the enemie blaspheme thy name, for euer?

12 Why withdrawest thou thy hande: why pluckest not thou thy right hand out of thy bosome to consume the enemie?

13 For God is my king of old: the helpe that is done vpon earth, he doth it him selfe.

14 Thou diddest deuide the sea through thy power: thou brakest the heads of the Dragons in the waters.

15 Thou smotest the heads of Leuiathan in pieces: and gauest him to be meate for the people in the wildernesse.

16 Thou broughtest out fountaines and waters out of the harde rockes: thou driedst vp mightie waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

18 Thou hast set all the borders of the earth: thou hast made Sommer and Winter.

19 Re-

19 Remember this, O Lord, how the enemie hath rebuked: and howe the foolish people hath blasphemed thy name.

20 O deliuer not ỹ soule of thy Turtle dooue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Looke vpon the couenant: for al the earth is full of darkenesse, and cruell habitations.

22 Oh let not the simple go away ashamed: but let the poore and needie giue prayse vnto thy name.

23 Arise, O God, mainteyne thine owne cause: remember how the foolish man blasphemeth thee dayly.

24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

VNto thee (O God) doe we giue thankes: yea vnto thee do we giue thankes. *Mo pray*

2 Thy name also is so nigh: and that do thy wonderous workes declare.

3 When I receiue the congregation: I shal iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillers of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor frō the West: nor yet from the South.

8 And why? God is the Iudge: hee putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, & he powreth out of the same.

10 As for the dregges therof: al the vngodly of the earth shal drinke them, & sucke them out.

11 But I will talke of the God of Iacob: & prayse him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notus in Iudea. Psal. 76.

IN Iurie is God knowen: his name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bowe: the shielde, the swoorde, and the battayle.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proud are robbed, they haue slept their sleepe: & all the men (whose handes were mightie) haue found nothing.

6 At thy rebuke(O God of Iacob:)both the charet and horse are fallen.

7 Thou,euen thou art to be feared:and who may stand in thy sight when thou art angry?

8 Thou diddest cause thy iudgement to bee heard from heauen:the earth trembled and was still.

9 When God arose to iudgement:& to help all the meeke vpon earth.

10 The fiercenesse of man shal turne to thy prayse:and the fiercenesse of them shalt thou refrayne.

11 Promise vnto the Lorde your God, and keepe it, all ye that be rounde about him: bring presents vnto him that ought to be feared.

12 He shal refraine the spirit of princes:and is wonderful among the kings of the earth.

Voce mea ad Dominum. Psal.77.

I Wil cry vnto God with my voyce:euen vnto God will I cry with my voyce, and hee shall hearken vnto me.

2 In the time of my trouble I sought the Lord:my sore ranne & ceassed not, in the night season my soule refused comfort.

3 When I am in heauinesse I will thinke vpon God:when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so

feeble

feeble that I can not speake.

5 I haue considered the dayes of old: and the yeeres that are past.

6 I cal to remembrance my songe: and in the nyght I commune with mine owne heart, and search out my spirits.

7 Wil the Lord absent him selfe for euer: & will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promise come vtterly to an ende for euermore?

9 Hath God forgotten to bee gratious: and will he shut vp his louing kindenesse in displeasure?

10 And I said, It is mine owne infirmitie: but I wil remember the yeeres of the right hād of the most highest.

11 I wil remember the workes of the Lord: and call to minde thy wonders of old time.

12 I will thinke also of all thy workes: and my talking shalbe of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doth wonders: and hast declared thy power among people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

16 The waters saw thee, O God, the waters

sawe

saw thee, and were afraid: the depthes also were troubled.

17 The cloudes powred out water, the ayre thundered: and thine arrowes went abroade.

18 The voyce of thy thunder was heard rounde about: the lightnings shone vpon the grounde, the earth was moued, and shooke withall.

19 Thy way is in the sea, and thy pathes in the great waters: and thy footesteppes are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populc. Psal. 78.

HEare my lawe, O my people: encline your eares vnto the wordes of my mouth. *Euening prayer*

2 I will open my mouth in a parable: I will declare hard sentences of olde.

3 Which we haue heard & knowen: and such as our fathers haue tolde vs.

4 That wee shoulde not hide them from the children of the generations to come: but to shew the honor of the Lorde, his mightie and wonderfull workes that he hath done.

5 He made a couenant with Jacob, and gaue Israel a lawe: which he commaunded our forefathers to teache their children:

6 That their posteritie might knowe it: and

the children which were yet vnborne.

7 To the intent that when they came vp: they might shewe their children the same.

8 That they might put their trust in God: & not to forget the workes of God, but to keepe his commandements.

9 And not to be as their forefathers, a faithlesse & stubburne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed & carrying bowes, turned themselues backe in the day of battaile.

11 They kept not the couenant of God: and would not walke in his lawe.

12 But forgat what he had done: and ỹ wonderfull worke that he had shewed for them.

13 Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the fielde of Zoan.

14 He deuided the sea, & let them go through: he made the waters to stand on an heape.

15 In the day time also he led them with a cloude: and all the night through with a lyght of fire.

16 He claue the harde rockes in the wildernesse: and gaue them drinke thereof, as it had bene out of the great deapth.

17 He

17 He brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for al this they sinned more against him: and prouoked the most highest in the wildernesse.

19 They tempted God in their heartes: and required meate for their lust.

20 They spake against God also, saying: shal God prepare a table in the wildernesse?

21 Hee smote the stony rocke in deede, that the water gushed out, and the streames flowed withal: but can hee giue bread also, or prouide flesh for his people?

22 When ỹ Lord heard this, he was wroth: so the fire was kindled in Jacob, & there came vp heauie displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So he commanded the cloudes aboue: & opened the doores of heauen.

25 He rained down Manna also vpon them for to eate: and gaue them foode from heauen.

26 So man did eate angels foode: for he sent them meate ynough.

27 He caused the East winde to blowe vnder heauen: & through his power hee brought in the Southwest winde.

28 He rayned flesh vpon them as thicke as

dust: & feathered foules like as ẏ sand of the sea.

29 Hee let it fall among their tentes: euen round about their habitation.

30 So they did eate and were wel filled, for he gaue them their owne desire: they were not disappointed of their lust.

31 But while the meate was yet in their mouthes, the heauie wrath of God came vpon them, & slue the welthiest of them: yea and smote downe the chosen men that were in Israel.

32 But for al this they sinned yet more: and beleeued not his wonderous workes.

33 Therefore their daies did he consume in vanitie: and their yeeres in trouble.

34 When he slue them, they sought him: and turned them earely, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their redeemer.

36 Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his couenant.

38 But he was so merciful that hee forgaue their misdeedes: and destroyed them not.

39 Yea many a time turned hee his wrath away: and woulde not suffer his whole displea-

sure

sure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desert.

42 They turned backe and tempted God: & moued the holy one in Israel.

43 They thought not of his hande: and of the day when he deliuered them from the hande of the enemie.

44 How he had wrought his miracles in Egypt: and his wonders in the fielde of Zoan.

45 He turned their waters into blood: so y they might not drinke of the riuers.

46 He sent lice among them, and deuoured them vp: and frogges to destroy them.

47 Hee gaue their fruite vnto the Caterpiller: and their labour vnto the Grashopper.

48 He destroyed their vines with hailestones: and their mulbery trees with the frost.

49 Hee smote their cattell also with hailestones: and their flockes with hot thunderbolts.

50 He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euil angels among them.

51 He made away to his indignation, & spared not their soule from death: but gaue their

life ouer to the pestilence.

52 And smote al the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them forth like sheepe: and caried them in the wildernesse like a flocke.

54 He brought thē out safely that they should not feare: and ouerwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: euen to his mountaine which he purchased with his right hand.

56 He cast out the Heathen also before them: caused their land to be diuided among them for an heritage, and made the tribes of Israel to dwell in their tentes.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backes, and fell away like their forefathers: starting aside like a broke bowe.

59 For they grieued him with their hill altares: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: & tooke sore displeasure at Israel.

61 So that he forsooke ỹ tabernacle in Silo:

euen

euen the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and their beautie into the enemies hand.

63 He gaue his people ouer also vnto the swoꝛd: and was wꝛoth with his inheritance.

64 The fire consumed their young men: and their maidens were not giuen to mariage.

65 Their Pꝛiestes were slayne with the swoꝛde: and there were no widdowes to make lamẽtation.

66 So ỳ Loꝛde awaked as one out of sleepe: and like a Giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephꝛaim.

69 But chose the tribe of Juda: euen the hill of Sion, whith he loued.

70 And there he builded his temple on high: and laide the foundation of it like the grounde which he hath made continually.

71 He chose Dauid also his seruant: & tooke him away from the sheepefoldes.

72 As hee was following ỳ ewes great with yong ones, he tooke him: that he might feede Jacob his people, and Jsrael his inheritance.

73 So he fed thē with a faithful & true heart: and ꝛuled them pꝛudently with all his power.

Deus, venerunt. Psal. 79.

O God, the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to be meate vnto the foules of the ayre, and the flesshe of thy saintes vnto the beastes of the land.

3 Their blood haue they shed like water on euery side of Hierusalem; and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry? shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the Heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

7 For they haue deuoured Jacob: and layde waste his dwelling place.

8 O remember not our old sinnes, but haue mercy vpon vs, and that soone: for we are come to great misery.

9 Helpe vs, O God of our saluation for the glory of thy name: O deliuer vs, and be merci-

full.

full vnto our sinnes for thy names sake.

10 Wherefore do the heathen say: where is now their God?

11 O let the vengeance of thy seruãts blood that is shed: be openly shewed vpon the heathen in our sight.

12 O let the sorowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen folde into their bosome.

14 So we that be thy people and sheepe of thy pasture, shall giue thee thankes for euer: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: shewe thy selfe also thou that sittest vpon the Cherubins.

2 Before Ephraim, Beniamin, & Manasses: stirre vp thy strength and come and helpe vs.

3 Turne vs againe O God: shewe the light of thy countenance, and we shalbe whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth?

5 Thou

5 Thou feedest thē with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: & our enemies laugh vs to scorne.

7 Turne vs again, thou God of hostes: shewe the light of thy countenance, and wee shalbe whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken roote, it filled the lande.

10 The hyls were couered with the shadowe of it: and the boughes therof were like the goodly Cedar trees.

11 Shee stretched out her branches vnto the sea: and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge: that all they which go by plucke off her grapes?

13 The wilde Boze out of the wood doeth roote it vp: and the wilde beastes of the fielde deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: beholde, and visite this vine.

15 And the place of ỹ vineyard that thy right hand hath planted: and the branche that thou

madest

madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpō the man of thy right hande: and vpon the sonne of man whome thou madest so strong for thine owne selfe.

18 And so wil not we goe backe from thee: O let vs liue, and we shal cal vpon thy name.

19 Turne vs againe, O lord God of hostes: shewe the light of thy countenance, and we shal be whole.

Exultate Deo. Psal. 81.

SIng we merily vnto God our strength: make a chereful noyse vntó the God of Jacob.

2 Take the Psalme, bring hither ỳ Tabret: the mery harpe, with the Lute.

3 Blow vp the Trumpet in ỳ newe moone: euen in the time appointed, and vpon our solemne feast day.

4 For this was made a statute for Israel: & a law of the God of Jacob.

5 This he ordeyned in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his handes were deliuered from making the pottes.

7 Thou

7 Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the stoyme fell vpon thee.

8 I proued thee also: at the waters of strife.

9 Heare, O my people, & I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god bee in thee: neither shalt thou woyship any other God.

11 I am the Loyd thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shal fill it.

12 But my people woulde not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne heartes lust: and let them folowe their owne imaginations.

14 O that my people would haue hearkened vnto me: foy if Israel had walked in my waies.

15 I should soone haue put downe their enemies: and turned my hande against their aduersaries.

16 The haters of the Loyd should haue bene found lyers: but their time should haue endured foy euer.

17 He should haue fed them also with the finest wheat flowre: and with honie out of the stonie rocke should I haue satisfied thee.

Deus ſtetit. Pſal. 82.

GOd ſtandeth in the congregation of pꝛin- *Euen*
ces: he is a iudge among gods. *prayer*

2 How long wil ye giue wꝛong iudge-
ment: and accept the perſons of the vn-
godly?

3 Defende the pooꝛe and fatherleſſe: ſee that
ſuch as be in neede and neceſſitie haue right.

4 Deliuer the outcaſt and pooꝛe: ſaue them
from the hande of the vngodly.

5 They wil not be learned, noꝛ vnderſtande,
but walke on ſtill in darkeneſſe: al the founda-
tions of the earth be out of courſe.

6 I haue ſaid, Ye are Gods: & ye all are chil-
dꝛen of the moſt higheſt.

7 But ye ſhal die like men: and fall like one
of the pꝛinces.

8 Ariſe, O God, & iudge thou the earth: foꝛ
thou ſhalt take al heathen to thine inheritance.

Deus quis ſimilis. Pſal. 83.

HOld not thy tongue, O God, keepe not ſtil
ſilence: refraine not thy ſelfe, O God.

2 Foꝛ lo, thine enemies make a murmuring:
and they that hate thee haue lift vp their head.

3 They haue imagined craftily againſt thy
people: and taken counſaile agaynſt thy ſecrete
ones.

4 They haue ſayde, Come, and let vs roote
them

them out, that they be no more a people: and that the name of Israel may bee no more in remembrance.

5 For they haue cast their heades together w̄ one consent: and are confederate against thee.

6 The tabernacles of the Edomites and the Ismaelites: the Moabites, and Hagarenes.

7 Gebal, and Ammon, and Amalech: ẏ Philistims, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, & vnto Jabin, at the brooke of Kison.

10 Which perished at Endor: and became as the doung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make thē like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth vp ẏ wood: and as the flame that consumeth the mountaines.

15 Persecute thē euen so with thy tempest: and make them afraide with thy storme.

16 Make

16 Make their faces ashamed, O Lord: that they may seeke thy name.

17 Let them be confounded and vexed euermore and more: let them be put to shame and perish.

18 And they shall knowe that thou (whose name is Jehouah:) art onely the most highest ouer all the earth.

Quam dilecta. Psal. 84.

O Howe amiable are thy dwellinges: thou Lord of hostes?

2 My soule hath a desire and longing to enter into the courtes of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparowe hath found her an house, and the swallowe a nest, where she may lay her yong: euen thy altars, O Lorde of hostes, my king and my God.

4 Blessed are they that dwell in thy house: they will be alway praysing thee.

5 Blessed is ỹ man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vaile of miserie, vse it for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of Gods appeareth euery one of them in Sion.

8 O Lorde God of hostes, heare my prayer: hearken, O God of Jacob.

9 Beholde, O God, our defender: and looke vpon the face of thine anointed.

10 For one day in thy courtes: is better then a thousand.

11 I had rather be a doore keeper in ỹ house of my God: then to dwel in the tentes of vngodlines.

12 For the Lord God is a light and defence: the Lord will giue grace and worshippe, and no good thing shall hee withholde from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti domine. Psal. 85.

LOrde thou art become gratious vnto thy land: thou hast turned away the captiuitie of Jacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away al thy displeasure: & turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercie, O Lord: and grant vs thy saluation.

8 I will hearken what the Lord God wil say concerning me: for hee shall speake peace vnto his people, and to his saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and trueth are met together: righteousnes and peace haue kissed eche other.

11 Trueth shall florish out of the earth: and righteousnes hath looked downe from heauen.

12 Yea, the Lord shal shew louing kindnes: and our land shall giue her increase.

13 Righteousnes shal go before him: and he shall direct his going in the way.

Inclina Domine. Psal. 86.

BOwe downe thine eare, O Lorde, & heare me: for I am poore, and in miserie. *Morn. praier.*

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) do I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercie vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voyce of mine humble desires.

7 In the time of my trouble I wil call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shal glorifie thy name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach me thy way (O Lorde) and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy name.

12 I wil thanke thee, O Lord my God, with al my heart: & wil praise thy name for euermore.

13 For great is thy mercie toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proude are risen agaynst me: and the congregations of naughtie men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion

passion and mercie: long suffring, plenteous in goodnes and trueth.

16 O turne thee then vnto me, & haue mercie vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaide.

17 Shew some good token vpō me for good, that they which hate me may see it, and be ashamed: because thou Lord hast holpē me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Beholde ye the Philistins also: and they of Tyre, with the Morians, lo, there was hee borne.

5 And of Sion it shalbe reported, that he was borne in her: and the most high shall stablishe her.

6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and Trumpetters shal he rehearse: all my fresh springs shalbe in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my praier enter into thy presence, encline thine eare vnto my calling.

2 For my soule is ful of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that go down into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded & lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast layde me in the lowest pit: in a place of darkenes, and in the deepe.

6 Thine indignation lieth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I can not get forth.

9 My sight faileth for very trouble: Lord I haue called dayly vpon thee, I haue stretched out my hands vnto thee.

10 Doest thou shewe wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindnesse be shewen in the graue: or thy faithfulnesse in destruction?

12 Shall thy wonderous works be knowen in the darke: and thy righteousnesse in the lande where all things are forgotten?

13 Unto thee haue I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie, and like vnto him that is at the point to dye: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.

16 Thy wrathful displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me daily like water: and compassed me together on euery side.

18 My louers and friendes hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

MY song shall bee alwaye of the louing kindnes of the Lorde: with my mouth will I euer be shewing thy trueth, from one generation to another. *Euen pray*

2 For I haue said, Mercie shalbe set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a couenant with my chosen:

I haue sworne vnto Dauid my seruaunt.

4 Thy seede will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall prayse thy wonderous workes: and thy trueth in the congregation of the saintes.

6 For who is hee among the cloudes: that shalbe compared vnto the Lord?

7 And what is hee among the goddes: that shalbe like vnto the Lord?

8 God is very greatly to be feared in ỹ counsayle of the saintes: and to be had in reuerence of all them that are about him.

9 O Lorde God of hostes, who is like vnto thee: thy trueth (most mightie Lorde) is on euery side.

10 Thou rulest the raging of the sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroade with thy mightie arme.

12 The heauens are thine, the earth also is thine: thou hast laide the fundation of the round world, and all that therein is.

13 Thou hast made the North & the South: Tabor and Hermon shall reioyce in thy name.

14 Thou hast a mightie arme: strong is thy hande, and high is thy right hande.

15 Righte-

15 Righteousnes and equitie is the habitation of thy seate: mercy and trueth shall goe before thy face.

16 Blessed is the people (O Lorde) that can reioyce in thee: they shall walke in the light of thy countenance.

17 Their delight shalbe daily in thy name: & in thy righteousnes shal they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy one of Israel is our king.

20 Thou spakest sometime in visions vnto thy saintes, and saidest: I haue layde helpe vpon one that is mighte, I haue exalted one chosen out of the people.

21 I haue founde Dauid my seruant: with my holy oyle haue I anointed him.

22 My hand shall holde him fast: & my arme shall strengthen him.

23 The enemy shal not be able to do him violence: the sonne of wickednes shall not hurt him.

24 I shall smite downe his foes before his face: and plague them that hate him.

25 My trueth also & my mercy shalbe with him: and in my name shall his horne be exalted.

26 I will set his dominion also in the sea: &

his right hand in the floods.

27 He shal call me, Thou art my father: my God and my strong saluation.

28 And I will make him my first borne: higher then the kings of the earth.

29 My mercie will I keepe for him for euermore: & my couenant shall stand fast with him.

30 His seede also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my lawe: and walke not in my iudgements.

32 If they breake my statutes, & keepe not my commandements: I will visit their offences with the rod, and their sinne with scourges.

33 Neuertheless, my louing kindnes will I not vtterly take from him: nor suffer my trueth to faile.

34 My couenant will I not breake, nor alter the thing that is gone out of my lippes: I haue sworne once by my holinesse that I will not faile Dauid.

35 His seede shall endure for euer: & his seat is like as the sunne before me.

36 Hee shall stande fast for euermore as the moone: and as the faithfull witnesse in heauen.

37 But thou hast abhorred and forsakē thine annointed: and art displeased at him.

38 Thou hast broken the couenāt of thy ser-

uaunt:

maunt: and cast his crowne to the ground.

39 Thou hast ouerthrowne all his hedges: & broken downe his strong holdes.

40 All they that go by, spoile him: and he is become a rebuke to his neighbours.

41 Thou hast set vp the right hand of his enemies: & made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his swoorde, and giuest him not victorie in the battaile.

43 Thou hast put out his glorie: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortened: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men, for nought?

47 What man is he that liueth, and shall not see death: and shall hee deliuer his owne soule from the hand of hell?

48 Lorde, where are thy olde louing kindenesses: which thou swarest vnto Dauid in thy trueth?

49 Remember (Lord) the rebuke that thy seruants haue: and howe I do beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blaspheme

med thee, and ſlaundered the footeſteps of thine anoynted: mayſed bee the Lorde for euermore, Amen. Amen.

Domine refugium. Pſal. 90.

rning yer.

LOrd, thou haſt bene our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlaſting, & world without end.

3 Thou turneſt man to deſtruction: againe thou ſayeſt, Come againe ye children of men.

4 For a thouſand yeeres in thy ſight, are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 As ſoone as thou ſcatterest them, they are euen as a ſleepe: and fade away ſodainely like the graſſe.

6 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dryed vp, and withered.

7 For we conſume away in thy diſpleaſure: and are afrayd at thy wrathfull indignation.

8 Thou haſt ſet our miſdeedes before thee: & our ſecret ſinnes in y light of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The daies of our age are threescore yeres and ten, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorowe, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisedome.

13 Turne thee againe (O Lorde) at the last: and be gratious vnto thy seruants.

14 O satisfie vs with thy mercy, & that soones so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe nowe after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersitie.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious maiestie of the Lorde our God be vpon vs: prosper thou the worke of our handes vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most high: shall abide vnder the shadowe of the almightie.

2 I will say vnto the Lord, Thou art my hope and my strong holde: my GOD, in him will I trust.

3 For he shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 He shall defend thee vnder his winges, and thou shalt be safe vnder his fethers: his faithfulnesse and trueth shalbe thy shielde and buckler.

5 Thou shalt not be afrayd for any terror by night: nor for the arrowe that flieth by day.

6 For the pestilence that walketh in the darknesse; nor for the sickenes that destroyeth in the noone day.

7 A thousande shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lorde art my hope: thou hast set thine house of defence very high.

10 There shal no euill happen vnto thee: neither shall any plague come nie thy dwelling.

11 For he shall giue his angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.

13 Thou shalt go vpon the Lion and Adder: the yong Lion & the Dragon shalt thou treade

vnder thy feete.

14 Beeause hee hath set his loue vpon mee, therefore shall I deliuer him: I shal set him vp, because he hath knowen my name.

15 He shal call vpon me, & I wil heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life wil I satisfie him: & shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lorde: and to sing prayses vnto thy name, O most highest.

2 To tel of thy louing kindnesse early in the morning: and of thy trueth in the night season.

3 Upon an instrument of ten strings, & vpon the Lute: vpon a loude instrument, and vpon the Harpe.

4 For thou Lord hast made me glad through thy workes: and I wil reioyce in giuing prayse for the operations of thy handes.

5 O Lord, how glorious are thy workes: and thy thoughts are verie deepe.

6 An vnwise man doth not wel consider this: and a foole doth not vnderstand it.

7 When the vngodly are greene as ỳ grasse, and when al the workers of wickednes doe florish: then shall they bee destroyed for euer, but

thou

thou Lord art the most highest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

9 But my horne shalbe exalted like the horne of an Unicorne: for I am anoynted with fresh oyle.

10 Mine eye also shal see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shal florish like a palme tree: & shall spread abroad like a Cedar in Libanus.

12 Such as bee planted in the house of the Lorde: shall florish in the courtes (of the house) of our God.

13 They also shall bring forth more fruite in their age: and shalbe fat and well liking.

14 That they may shew how true the Lorde my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

THe Lorde is king, and hath put on glorious apparell: the Lord hath put on his apparell, and girded him selfe with strength.

2 He hath made the rounde worlde so sure: that it cannot be moued.

3 Euer since the worlde began hath thy seate bene

bene prepared: thou art from euerlasting.

4 The floods are risen (O Lorde) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the sea are mightie, & rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy testimonies, O Lorde, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lord God to whom vengeance belongeth: thou God to whom vengeance belongeth, shewe thy selfe.

2 Arise thou iudge of the world: and reward the proud after their deseruing.

3 Lord, howe long shall the vngodly: howe long shall the vngodly triumph?

4 How long shal al wicked doers speake so disdainfully: and make such proude boasting?

5 They smite downe thy people, O Lord: and trouble thine heritage.

6 They murder the widowe & the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shal the God of Iacob regard it.

8 Take heede ye vnwise among the people: O ye fooles when will ye vnderstand?

9 He that planted the eare, shal he not heare:

or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not hee punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy law.

13 That thou mayest giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.

14 For the Lorde will not faile his people: neither will he forsake his inheritance.

15 Vntill righteousnesse turne againe vnto iudgement: all such as be true in heart shall follow it.

16 Who will rise vp with mee agaynst the wicked: or who will take my part agaynst the euill doers?

17 If the Lord had not helped me: it had not failed but my soule had bene put to silence.

18 But when I said, my foote hath slipped: thy mercy (O Lord) helde me vp.

19 In the multitude of the sorowes that I had in my heart: thy comfortes haue refreshed my soule.

20 Wilt thou haue any thing to do with the stoole of wickednes: which imagineth mischiefe

as a lawe:

21 They gather them together agaynst the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite exultemus. Psal. 95.

O Come, let vs sing vnto the Lorde: let vs heartily reioyce in the strength of our saluation. *Morning prayer.*

2 Let vs come before his presence with thankes giuing: and shewe our selues glad in him with Psalmes.

3 For the Lorde is a great God: and a great king aboue all gods.

4 In his hand are all the corners of ỹ earth: and the strength of the hilles is his also.

5 The sea is his, & he made it: and his hands prepared the drie land.

6 O come, let vs worship & fall downe: and kneele before the Lord our maker.

7 For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his handes.

8 To day if ye will heare his voyce, harden

not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: proued me, and sawe my workes.

10 Fourtie yeeres long was I greeued with this generation, and saide: it is a people that do erre in their hearts, for they haue not knowen my wayes.

11 Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lorde a newe song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lorde is great, and can not worthily be praysed: he is more to be feared then all gods.

5 As for all the goddes of the heathen, they be but idoles: but it is the Lorde that made the heauens.

6 Glory and worship are before him: power and honour are in his sanctuarie.

7 Ascribe vnto the Lorde (O ye kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe

8 Ascribe vnto the Lord the honour due vnto his name: bring presents, and come into his courtes.

9 O worship the Lord in the beautie of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the Heathen, that the Lord is king: and that it is he which hath made the rounde worlde so fast that it cannot bee moued, and how that he shal iudge the people righteously.

11 Let the heauens reioyce, and let the earth be glad: let the sea make a noyse, and all that therein is.

12 Let the fielde be ioyfull, and all that is in it: then shal all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the worlde, and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lorde is king, the earth may bee glad thereof: yea the multitude of the Isles may be glad thereof.

2 Cloudes and darkenesse are rounde about him: righteousnesse and iudgement are the habitation of his seate.

3 There shall go a fire before him: and burne vp his enemies on euerie side.

4 His lightnings gaue shine vnto the world: the earth sawe it, and was afraide.

5 The hils melted like waxe at the presence of the Lorde: at the presence of the Lorde of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glorie.

7 Confounded be all they that worship carued images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Iuda were glad, because of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O ye that loue the Lord, see that ye hate the thing which is euil: the Lord preserueth the soules of his saints, he shall deliuer them from the hand of the vngodly.

11 There is sprõg vp a light for ỹ righteous: and ioyful gladnesse for such as be true hearted.

12 Reioyce in the Lord ye righteous: & giue thankes for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

uening ayer.

O Sing vnto the Lord a new song: for he hath done marueilous things.

2 With his owne right hande, and

with

with his holy arme: hath he gotten himselfe the victorie.

3 The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the Heathen.

4 He hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shewe your selues ioyfull vnto the Lord all ye landes: sing, reioyce, and giue thankes.

6 Prayse the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

7 With trumpets also & shaumes: O shewe your selues ioyfull before the Lord the king.

8 Let the sea make a noyse, & all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hilles be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall hee iudge the world: and the people with equitie.

Dominus regnauit. Psal. 99.

THe Lod is king, be the people neuer so vnvnpatiēt: he sitteth betwene the Cherubims, be the earth neuer so vnquiet.

2 The Lorde is great in Sion: and high aboue all people.

3 They shall giue thankes vnto thy name:

which is great, wonderfull, and holy.

4 The kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnes in Jacob.

5 O magnifie the Lorde our God: and fall downe before his footestoole, for he is holy.

6 Moses and Aaron among his Priests, and Samuel amoug such as call vpon his name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudie pillar: for they kept his testimonies, and the lawe that he gaue them.

8 Thou heardest them (O Lord our God:) thou forgauest them, O God, & punishedst their owne inuentions.

9 O magnifie the Lorde our God, and worship him vpon his holy hil: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

O Be ioyfull in the Lorde all ye landes: serue the Lorde with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

3 O goe your waye into his gates with thankesgiuing, and into his courtes with praise: be thankefull vnto him, and speake good of his name.

name.

4 For the Lorde is gratious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

My song shall bee of mercie and iudgement: vnto thee, O Lord, will I sing.

2 O let mee haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto mee: I will walke in my house with a perfect heart.

4 I wil take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A frowarde heart shall depart from me: I will not knowe a wicked person.

6 Who so priuily slaūdereth his neighbour: him will I destroy.

7 Who so hath also a proud looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shalbe my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lyes shall not tarie in my sight.

11 I shall soone destroy all the vngodly that

are in the land: that I may roote out all wicked doers from the citie of the Lord.

Domine exaudi. Psal. 102.

HEare my prayer, O Lorde: and let my crying come vnto thee.

2 Hide not thy face from mee in the time of my trouble: encline thine eares vnto me when I cal, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are brent vp as it were a firebrande.

4 My heart is smitten downe, and whithered like grasse: so that I forget to eate my bread.

5 For the voyce of my groning: my bones will scarse cleaue to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken mee vp, and cast me downe.

11 My dayes are gone like a shadowe: and I am withered like grasse.

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercie vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruantes thinke vpon her stones: and it pitieth them to see her in the dust.

15 The Heathen shall feare thy name, O Lorde: and all the kinges of the earth thy maiestie.

16 When the Lorde shall buylde vp Sion: and when his glorie shall appeare.

17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shal be written for those that come after: and the people which shall be borne, shall praise the Lord.

19 For he hath looked downe from his sanctuarie: out of the heauen did the Lorde beholde the earth.

20 That he might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the name of the Lord in Sion: and his worship at Hierusalem.

22 When

22 When the people are gathered together and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney: and shortened my dayes.

24 But I saide, O my God, take me not away in the middest of mine age: as for thy yeres they endure throughout all generations.

25 Thou Lorde in the beginning hast layde the foundation of the earth: and the heauens are the worke of thy handes.

26 They shall perish, but thou shalt endure: they all shall waxe olde as doeth a garment.

27 And as a vesture shalt thou change them, and they shalbe changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruantes shall continue: and their seede shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lorde, O my soule: and all that is within me, praise his holy name.

2 Praise the Lorde, O my soule: and forget not all his benefites.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which saueth thy life from destruction: & crowneth thee with mercy and louing kindnes.

5 Which satisfieth thy mouth with goods things: making thee yong and lustie as an egle.

6 The

6 The Lorde executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is ful of compassion and mercy: long suffring, and of great goodnes.

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednes.

11 For looke howe high the heauen is in comparison of the earth: so great is his mercie also toward them that feare him.

12 Looke how wide also ỳ East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his own children: euen so is the Lorde mercifull vnto them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for he flourisheth as a flowre of the fielde.

16 For as soone as the winde goeth ouer it, it is gone: and the place thereof shall knowe it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer vpon them that feare him:

him: and his righteousnesse vpon childrens children.

18 Euen vpon such as keepe his couenant: & thinke vpon his commandements to do them.

19 The Lord hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 O prayse ỹ Lord, ye angels of his, ye that excell in strength: ye that fulfill his commandement, and hearken vnto the voyce of his words.

21 O prayse the Lord al ye his hostes: ye seruants of his that do his pleasure.

22 O speake good of the Lord all ye workes of his, in all places of his dominion: prayse thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

ning er.

PRayse the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wynges of the winde.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He layde the foundations of the earth: that

it

it neuer shuld moue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hils.

7 At thy rebuke they flee: at the voyce of thy thunder they are afrayde.

8 They go vp as high as the hilles, & downe to the valleys beneath: euen vnto ỹ place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

10 He sendeth the springs into the riuers: which runne among the hilles.

11 All beasts of the field drinke thereof: and the wilde Asses quench their thirst.

12 Beside them shal the foules of ỹ aire haue their habitation: and sing among the branches.

13 He watereth the hilles from aboue: the earth is filled with the fruit of thy workes.

14 He bringeth forth grasse for the cattell: & greene herbe for the seruice of men.

15 That he may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a chearefull countenance, and bread to strength mans heart.

16 The trees of the Lorde also are full of sappe: euen the Cedars of Libanus, which hee hath planted.

17 Wherein

17 Wherein the birds make their nests: and the Firre trees are a dwelling for the Storke.

18 The high hils are a refuge for the wilde Goates: and so are the stonie rockes for the Conies.

19 He appointed ỹ Moone for certaine seasons: & the Sunne knoweth his going downe.

20 Thou makest darkenesse, that it may be night: wherein all the beasts of the forrest doe moue.

21 The Lions roaring after their pray: doe seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour: vntill the euening.

24 O Lord, howe manifold are thy workes: in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the shippes, and there is that Leuiathan: whome thou hast made to take his pastime therein.

27 These wait al vpon thee: that thou maiest giue them meate in due season.

28 When

28 When thou giuest it them, they gather it: and when thou openest thy hande, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath goe foorth, they shalbe made: and thou shalt renue the face of the earth.

31 The glorious maiestie of the Lorde shall endure for euer: the Lorde shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he do but touch the hils they shall smoke.

33 I will sing vnto the Lord as long as I liue: I will prayse my God while I haue my being.

34 And so shall my wordes please him: my ioy shalbe in the Lord.

35 As for sinners they shalbe consumed out of the earth, and the vngodly shall come to an ende: prayse thou the Lorde, O my soule, praise the Lord.

Confitemini Domino. Psal.105.

O Giue thanks vnto the Lord, & call vpon his name: tell the people what things he hath done. *Mor. praie*

2 O let your songs be of him, and prayse

prayse him: & let your talking be of al his wonderous workes.

3 Reioyce in his holy name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lorde and his strength: seeke his face euermore.

5 Remember the marueilous wooркes that he hath done: his wonders, and the iudgements of his mouth.

6 O ye seede of Abraham his seruant: ye children of Iacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath bene alway mindefull of his couenant and promise: that hee made to a thousande generations.

9 Euen the couenant that hee made with Abraham: and the othe that he sware vnto Isahac.

10 And appointed the same vnto Iacob for a law: and to Israel for an euerlasting testament.

11 Saying, Unto thee will I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 He suffered no man to do them wrong:

but

but reproued euen kings for their sakes.

15 Touch not mine anoynted: and doe my prophets no harme.

16 Moreouer, he called for a dearth vpō the land: and destroyed all the prouision of bread.

17 But he had sent a man before them: euē Joseph which was solde to be a bond seruant.

18 Whose feete they hurt in the stockes: the yron entred into his soule.

19 Until the time came that his cause was knowen: the word of the Lord tried him.

20 The king sent and deliuered him: the prince of the people let him go free.

21 He made him Lord also of his house: and ruler of all his substance.

22 That he might enfourme his princes after his will: and teach his Senators wisedome.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he encreased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned, so ỹ they hated his people: and dealt vntruely with his seruants.

26 Then sent he Moses his seruant: and Aaron whom he had chosen.

27 And these shewed his tokens among thē: and wonders in the land of Ham.

28 He sent darkenes, and it was darke: and

they were not obedient vnto his word.

29 He turned their waters into blood: and slue their fishe.

30 Their land brought forth frogges: yea, euen in their kings chambers.

31 He spake the word, & there came al maner of flies: and lice in al their quarters.

32 He gaue them haylestones for raine: and flames of fire in their land.

33 Hee smote their vines also & figge trees: & destroyed the trees that were in their coasts.

34 Hee spake the word, and the grashoppers came, and Caterpillers innumerable: and did eate vp all the grasse in their land, and deuoured the fruite of their ground.

35 He smote al the first borne in their lande: euen the chiefe of all their strength.

36 He brought them forth also with siluer & golde: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afrayde of them.

38 He spread out a cloud to be a couering: & fire to giue light in the night season.

39 At their desire hee brought quayles: and he filled them with the bread of heauen.

40 He opened the rocke of stone, & the waters flowed out: so that riuers ran in drie places.

41 For

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnes.

43 And gaue them the lands of the Heathen: and they tooke the labours of the people in possession.

44 That they might keepe his statutes: and obserue his lawes.

Confitemini Domino. Psal. 106.

O Giue thankes vnto the Lorde, for hee is gracious: and his mercie endureth for euer. *Ex pr*

2 Who can expresse the noble actes of the Lord: or shew forth all his prayse?

3 Blessed are they that alway keepe iudgement: and do righteousnes.

4 Remember me, O Lord, according to the fauour that thou beares vnto thy people: O visite me with thy saluation.

5 That I may see the felicitie of thy chosen: & reioyce in the gladnes of thy people, and giue thankes with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the

sea, euen at the red sea.

8 Neuertheless, he helped thē for his names sake: that hee might make his power to bee knowen.

9 He rebuked the red sea also, and it was dried vp: so hee led them through the deepe, as through a wildernesse.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemie.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12. Then beleeued they his words: and sang prayse vnto him.

13 But within a while they forgat his works: and would not abide his counsayle.

14 But lust came vpon them in the wilderness: and they tempted God in the desert.

15 And he gaue them their desire: and sent leanesse withal into their soule.

16 They angred Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They

19 They made a Calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgate God their sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull thinges by the red sea.

23 So he said he would haue destroyed thē, had not Moses his chosen stand before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to ouerthrowe them in the wildernesse.

27 To cast out their seede among the nations: and to scatter them in the landes.

28 They ioyned them selues vnto Baal Peor: and ate the offerings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.

30 Then stoode vp Phinees, and prayed: and so the plague ceassed.

31 And that was counted vnto him for righ-

teousnes: among all posterities for euermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirit: so that he spake vnaduisedly with his lippes.

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: & learned their workes.

36 In so much that they worshipped their idoles, which turned to their owne decay: yea, they offred their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whome they offred vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained with their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lorde kindled against his people: in so much that hee abhorred his owne inheritance.

40 And he gaue them ouer into the hand of the heathen: and they that hated them were lordes ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, & were brought downe in their wickednes.

43 Neuertheless, when he sawe their aduersitie: he heard their complaint.

44 He thought vpon his couenant, & pitied them according vnto the multitude of his mercies: yea, he made all those that had led them away captiue to pitie them.

45 Deliuer vs (O Lord our God) & gather vs from among the heathen: that we may giue thanks vnto thy holy name, and make our boast of thy prayse.

46 Blessed be the Lord God of Israel, from euerlasting, and world without ende: and let all the people say, Amen.

Confitemini. Psal. 170.

O Giue thankes vnto the Lord, for hee is gratious: and his mercie endureth for euer. *Mor pray*

2 Let them giue thankes whome the Lorde hath redeemed: and deliuered from the hand of the enemie.

3 And gathered them out of the landes, frō the East & from ỹ West: from the North and from the South.

4 They went astray in the wildernes out of the way: and found no citie to dwel in.

5 Hungrie and thirstie: their soule fainted in them.

6 So they cried vnto the Lord in their trouble: and he deliuered them from their distresse.

7 He led them foorth by the right way: that they might go to the citie where they dwelt.

8 O that men would therefore praise ỹ Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

9 For he satisfieth the emptie soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenes and in ỹ shadow of death: being fast bound in miserie and yron.

11 Because they rebelled against the wordes of the Lord: and lightly regarded the counsaile of the most high.

12 He also brought down their heart through heauinesse: they fel downe, and there was none to helpe them vp.

13 So whē they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenes, & out of ỹ shadow of death: and brake their bonds in sunder.

15 O that men woulde therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brasse: &

smitten

smitten the barres of yron in sunder.

17 Foolish mẽ are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred al maner of meate: and they were euen hard at deaths doore.

19 So when they cryed vnto ỹ Lord in their trouble: he deliuered them out of their distresse.

20 He sent his word and healed them: and they were saued from their destruction.

21 O that men woulde therefore prayse the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the sacrifice of thankes giuing: and tell out his workes with gladnesse.

23 They that go down to the sea in shippes: and occupie their businesse in great waters.

24 These men see the workes of the Lorde: and his wonders in the deepe.

25 For at his word the stormie winde ariseth: which lifteth vp the waues thereof.

26 They are carryed vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stacker like a drunken man: and are at their wittes ende.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they be at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men woulde therefore prayse the Lord for his goodnesse: and declare the woonders that he doth for the children of men.

32 That they would exalt him also in ỹ congregation of the people: and prayse him in the seate of the elders.

33 Which turneth the floodes into a wildernesse: and drieth vp the water springes.

34 A fruitefull land maketh hee barren: for the wickednesse of them that dwell therein.

35 Againe he maketh the wildernesse a standing water: & water springs of a dry grounde.

36 And there he setteth the hungry: that they may build them a citie to dwel in.

37 That they may sowe their land, and plant vineyards: to yeeld them fruites of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And agayne, when they are minished and brought low: through oppression, through any plague or trouble.

40 Though he suffer them to be euil intreated

ted through tyrantes: and let them wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of miserie: & maketh him housholdes like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shalbe stopped.

43 Who so is wise, will ponder these things: and they shall vnderstand the louing kindnesse of the Lord.

Paratum cor meum. Psal. 108.

O God my heart is ready (my heart is ready:) I will sing and giue praise with the best member that I haue. *Euen*

2 Awake thou lute and Harpe: I my selfe will awake right early. *praye*

3 I will giue thankes vnto thee, O Lord, among the people: I will sing praises vnto thee among the nations.

4 For thy mercie is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his holinesse: I will reioyce therefore and deuide Sichem, and mete out the valley of Sucoth.

8 Gilead

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my lawe giuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistines will I triumphe.

10 Who will leade me into the strong citie: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: & wilt not thou God go forth with our hostes?

12 O helpe vs against the enemie: for vaine is the helpe of man.

13 Through God we shal do great actes: and it is he that shall treade downe our enemies.

Deus laudem. Psal. 109.

HOld not thy tongue, O God of my prayse: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken agaynst mee with false tongues: they compassed me about also with wordes of hatred, and fought against mee without a cause.

3 For the loue that I had vnto them, loe they take nowe my contrary parte: but I giue my selfe vnto prayer.

4 Thus haue they rewarded mee euyll for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When

6 When sentence is giuen vpon him, let him be condemned: and let his prayer be turned into sinne.

7 Let his dayes be fewe: and let another take his office.

8 Let his children be fatherlesse: and his wife a widdowe.

9 Let his children be vagabonds, and begge their bread: let them seeke it also out of desolate places.

10 Let the extorcioner consume all that hee hath: and let the stranger spoyle his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lorde: that he may roote out the memoriall of them from of the earth.

15 And that because his minde was not to doe good: but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, & it shall happen vnto him: he loued not blessing, therefore

shall

shall it be farre from him.

17 He clothed him selfe with cursing like as with a raiment: and it shall come into his bowels like water, and lyke oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the gyrdle that hee is alwaye gyrded withall.

19 Let it thus happen from the Lorde vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with me (O Lord God) according vnto thy name: for sweete is thy mercy.

21 O deliuer me, for I am helplesse & poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am driuen away as the Grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me (O Lord my God:) oh saue mee according to thy mercy.

26 And they shall know howe that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries bee clothed with

shame:

shame: & let them couer themselues with their owne confusion, as with a cloke.

29 As for me, I wil giue great thanks vnto the Lord with my mouth: & prayse him among the multitude.

30 For hee shall stande at the right hand of the poore: to saue his soule from vnrighteous Iudges.

Dixit Dominus. Psal. 110.

THe Lord sayd vnto my Lorde: sit thou on my right hand, vntill I make thine enemies thy foote stoole. *Morni. prayer.*

2 The Lorde shall sende the rod of thy power out of Sion: be thou ruler euen in the middes among thine enemies.

3 In the day of thy power shal the people offer thee free will offerings with an holy worshipthe dewe of thy byrth is of the wombe of the morning.

4 The Lord sware, & wil not repent: thou art a Priest for euer, after ỳ order of Melchisedech.

5 The Lord vpon thy right hand: shal wound euen kings in the day of his wrath.

6 Hee shall iudge among the Heathen, hee shall fill the places with the dead bodies: & smite in sunder the heads ouer diuers countreyes.

7 He shal drinke of ỳ broke in ỳ way: therefore shall he lift vp his head. Prayse the Lord.

Confitebor

Confitebor tibi. Psal. 111.

I Will giue thankes vnto the Lorde with my whole heart: secretly among the faithfull, and in the congregation.

2 The workes of the Lord are great: sought out of al them that haue pleasure therein.

3 His worke is worthy to be praysed and had in honour: and his righteousnesse endureth for euer.

4 The merciful and gratious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

5 He hath giuen meate vnto them that feare him: he shalbe euer mindefull of his couenant.

6 He hath shewed his people the power of his workes: that he may giue them the heritage of the Heathen.

7 The workes of his handes are veritie and iudgement: al his commandements are true.

8 They stande fast for euer and euer: and are done in trueth and equitie.

9 He sent redemption vnto his people: he hath commanded his couenant for euer, holy and reuerent is his name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue al they that doe thereafter, the prayse of it endureth for euer.

Beatus

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lorde: he hath great delight in his commandements.

2 His seede shall be mightie vpon earth: the generation of the faithfull shalbe blessed.

3 Riches & plenteousnes shalbe in his house: and his righteousnes endureth for euer.

4 Unto the godly there ariseth vp light in the darknesse: he is mercifull, louing, and righteous.

5 A good man is mercifull and lendeth: and will guide his wordes with discretion.

6 For hee shall neuer bee mooued: and the righteous shall be had in an euerlasting remembrance.

7 He wil not be afrayde for any euill tidings: for his heart standeth fast, and beleeueth in the Lorde.

8 His heart is stablished and wil not shrinke: vntill he see his desire vpon his enemies.

9 He hath dispersed abroad and giuen to the poore: and his righteousnesse remayneth for euer, his horne shalbe exalted with honour.

10 The vngodly shall see it, & it shall grieue him: he shall gnashe with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRayse the Lorde (ye seruants:) O prayse the name of the Lorde.

2 Blessed be the name of the Lord: from this time forth for euermore.

3 The Lordes name is praysed: from the rising vp of the Sunne, vnto the going downe of the same.

4 The Lorde is high aboue all Heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: & yet humbleth him selfe to behold the things that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the myre,

7 That he may set him with the princes: euē with the princes of his people.

8 Hee maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

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WHen Israel came out of Egypt: and the house of Jacob from among the strange people.

2 Juda was his sanctuarie: & Israel his dominion.

3 The sea saw that, and fled: Jordane was driuen backe.

4 The mountaines skipped like Rammes: and the litle hilles like young sheepe.

5 What ayleth thee, O thou sea, that thou fleddest:

fledde ſt: and thou Jordane, that thou waſt driuen backe?

6 Ye mountaines ỳ ye ſkipped like Rãmes: and ye litle hilles like yong ſheepe?

7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Jacob.

8 Which turned the hard rocke into a ſtanding water: and the flint ſtone into a ſpringing well.

Non nobis Domine. Pſal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy name giue the prayſe: for thy louing mercy, and for thy trueths ſake.

2 Wherefore ſhal the Heathen ſay: where is now their God?

3 As for our God, he is in heauen: hee hath done whatſoeuer pleaſed him.

4 Their idoles are ſiluer and gold: euen the worke of mens handes.

5 They haue mouthes and ſpeake not: eyes haue they, and ſee not.

6 They haue eares, & heare not: noſes haue they, and ſmel not.

7 They haue hands, & handle not, feete haue they, & walke not: neither ſpeake they thorough their throte.

8 They that make them, are like vnto them: and ſo are all ſuch as put their truſt in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that feare ỹ Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath bene mindeful of vs, and he shal blesse vs: euen he shal blesse the house of Israel, he shall blesse the house of Aaron.

13 He shall blesse them that feare the Lord: both small and great.

14 The Lord shal increase you more & more: you and your children.

15 Yee are the blessed of the Lorde: which made heauen and earth.

16 Al the whole heauens are the Lordes: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lorde: neither all they that goe downe into the silence.

18 But we wil prayse the Lorde: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

I Am well pleased: that the Lorde hath heard the voyce of my prayer.

2 That he hath enclined his eare vnto mee: therefore will I call vpon him as long as I liue.

3 The snares of death compassed me round about:

about: and the paines of hell gate hold vpon me.

4 I shall finde trouble and heauinesse, and I shall call vpon the name of the Lord: O Lord I beseech thee deliuer my soule.

5 Gratious is the Lord and righteous: yea our God is mercifull.

6 The Lord preserueth the simple: I was in miserie, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, and my feete from falling.

9 I will walke before the Lord: in the lande of the liuing.

10 I beleeued, and therefore wil I speake, but I was sore troubled: I sayde in my haste, all men are lyers.

11 What reward shal I giue vnto the Lord: for al the benefits that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the name of the Lord.

13 I wil pay my vowes nowe in the presence of all his people: right deare in the sight of the Lord, is the death of his saintes.

14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmaide, thou hast broke my bones in sunder.

15 I wil offer to thee the sacrifice of thākes-giuing: and will call vpon the name of the Lorde.

16 I wil pay my vowes vnto the Lord, in the sight of al his people: in the courts of the Lords house, euen in the mids of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord al yee heathen: praise him all ye nations.

2 For his mercifull kindenesse is euermore and more toward vs: and the trueth of the Lorde endureth for euer. Praise the Lord.

Confitemini. Psal. 118.

O Giue thankes vnto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel nowe confesse that he is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lorde is on my side: I will not feare what man doth vnto me.

7 The Lord taketh my part with them that helpe me: therefore shall I see my desire vpon mine

mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put my confidence in princes.

10 All nations compassed me round about: but in the name of the Lorde will I destroy them.

11 They kept me in on euery side, they kept me in (I say) on euery side: but in the name of the Lord will I destroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy & health is in the dwellinges of the righteous: the right hand of the Lord bringeth mightie thinges to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lorde bringeth mightie things to passe.

17 I will not die, but liue: and declare the workes of the Lord.

18 The Lorde hath chastened and corrected me: but he hath not giuen me ouer vnto death.

19 Open me ỹ gates of righteousnes: that I may go into them, & giue thankes vnto ỹ Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I wil thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lordes doing; and it is marueilous in our eyes.

24 This is the day which ỹ Lord hath made: we will reioyce and be glad in it.

25 Helpe me nowe, O Lord: O Lord sende vs nowe prosperitie.

26 Blessed be he that commeth in the name of the Lord; we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lorde which hath shewed vs light: binde the sacrifice with cordes, yea euen vnto the hornes of the altar.

28 Thou art my God, and I wil thanke thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lorde, for he is gratious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.

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BLessed are those that are vndefiled in the way: and walke in the lawe of the Lord.

2 Blessed are they that keepe his testimonies:

monies: and seeke him with their whole heart.

3 For they which do no wickednesse: walke in his wayes.

4 Thou hast charged: that we shall diligently keepe thy commandements.

5 O that my wayes were made so direct: that I might keepe thy statutes.

6 So shall I not be confounded: while I haue respect vnto all thy commaundements.

7 I will thanke thee with an vnfained heart: when I shall haue learned the iudgements of thy righteousnes.

8 I will keepe thy ceremonies; O forsake me not vtterly.

In quo corrigit.

WHerewithall shall a young man clense his waye: euen by ruling him selfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy commandements.

3 Thy words haue I hid within mine heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lippes haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy

thy testimonies: as in all maner of riches.

7 I will talke of thy commandements: and haue respect vnto thy wayes.

8 My delight shalbe in thy statutes: and I wil not forget thy word.

Retribue seruo tuo.

O Do well vnto thy seruant: that I may liue, and keepe thy word.

2 Open thou mine eyes: that I may see the wonderous things of thy lawe.

3 I am a stranger vpon earth: O hide not thy commaundements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proud: and cursed are they that do erre from thy commandements.

6 O turne from me shame and rebuke: for I haue kept thy testimonies.

7 Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsaylers.

Adhæsit pauimento.

My soule cleaueth to the dust: O quicken thou me according to thy word.

2 I haue knowledged my wayes, and thou heardest me: O teach me thy statutes.

3 Make me to vnderstand the way of thy cō-

mande-

mandements: and so shall I talke of thy wonderous workes.

4 My soule melteth away for very heauines: comfort thou me according vnto thy word.

5 Take from me the way of lying: & cause thou me to make much of thy lawe.

6 I haue chosen the way of trueth: and thy iudgements haue I laid before me.

7 I haue sticken vnto thy testimonies: O Lord confound me not.

8 I will runne the way of thy commaundements: when thou hast set my heart at libertie.

Legem pone.

TEache mee, O Lorde, the way of thy statutes: and I shall keepe it vnto the end. *Mo pra*

2 Giue me vnderstanding, and I shall keepe thy lawe: yea, I shall keepe it with my whole heart.

3 Make me to go in the path of thy commãdements: for therein is my desire.

4 Encline my heart vnto thy testimonies: & not to couetousnesse.

5 O turne away mine eyes, least they behold vanitie: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraide of: for thy iudgements are good.

8 Beholde,

8 Behold, my delight is in thy commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercie come also vnto me, O Lord: euen thy saluation, according vnto thy word.

2 So shall I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

4 So shal I alway keepe thy law: yea, for euer and euer.

5 And I will walke at libertie: for I seeke thy commandements.

6 I will speake of thy testimonies also, euen before kings: and will not be ashamed.

7 And my delight shalbe in thy commandements: which I loued.

8 My hands also will I lift vp vnto thy commandements, which I haue loued: and my studie shalbe in thy statutes.

Memor esto verbi tui.

OThinke vpon thy seruant, as concerning thy worde: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had me exceedingly in derision: yet haue I not shrinked from thy law.

4 For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

5 I am horriblie afraide: for the vngodly that forsake thy law.

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy name, O Lord, in the night season: and haue kept thy law.

8 This I had: because I kept thy commandements.

Portio mea Domine.

THou art my portion, O Lorde: I haue promised to keepe thy lawe.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feete vnto thy testimonies.

4 I made haste, and prolonged not the time: to keepe thy commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy lawe.

6 At midnight I wil rise to giue thanks vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee:

thee: and keepe thy commandements.

8 The earth, O Lord, is ful of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy worde.

2 O learne mee true vnderstanding and knowledge: for I haue beleeued thy cõmaundements.

3 Before I was troubled, I went wrong: but now haue I kept thy worde.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud haue imagined a lie against me: but I will keepe thy commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath bene in thy law.

7 It is good for me that I haue bene in trouble: that I may learne thy statutes.

8 The law of thy mouth is dearer vnto me: then thousands of golde and siluer.

Manus tuæ fecerunt me.

THy handes haue made mee, and fashioned mee: O giue me vnderstanding, that I may learne thy commaundements.

2 They that feare thee, will bee glad when they see me: because I haue put my trust

in

in thy word.

3 I know (O Lord) that thy iudgements are right: and that thou of very faithfulnesse hast caused me to be troubled.

4 O let thy merciful kindnes be my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto mee, that I may liue: for thy lawe is my delight.

6 Let the proude be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy commandements.

7 Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

8 O let my heart be sounde in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy worde: saying, O when wilt thou comfort me?

3 For I am become like a bottell in ỹ smoke: yet do I not forget thy statutes.

4 Howe many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy lawe.

6 All thy commandements are true: they per-

secute me falsly, O be thou my helpe.

7 They had almost made an end of me upon earth: but I forsooke not thy commaundements.

8 O quicken me after thy louing kindnes: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lorde, thy worde: endureth for euer in heauen.

2 Thy trueth also remayneth from one generation to another: thou hast layd the foundation of the earth, and it abydeth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bene in thy lawe: I should haue perished in my trouble.

5 I will neuer forget thy commandements: for with them thou hast quickened me.

6 I am thine, Oh saue me: for I haue sought thy commandements.

7 The vngodly layde wayte for mee, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an ende: but thy commaundement is exceeding broad.

Quomodo dilexi.

LORD, what loue haue I vnto thy law: all the day long is my studie in it.

2 Thou through thy commandements hast made

made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy testimonies are my studie.

4 I am wiser then the aged: because I keepe thy commandements.

5 I haue refrained my feete from euery euill way: that I may keepe thy word.

6 I haue not shrunke from thy iudgements: for thou teachest me.

7 O howe sweete are thy wordes vnto my throte: yea, sweeter then honie vnto my mouth.

8 Through thy commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

THy worde is a lanterne vnto my feete: and a light vnto my paths. *Morni prayer.*

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken me (O Lord) according to thy word.

4 Let the free will offringes of my mouth please thee, O Lorde: and teach mee thy iudgements.

5 My soule is alway in my hand: yet do I not forget thy lawe.

6 The vngodly haue layd a snare for me: but yet I swarued not from thy commandements.

7 Thy testimonies haue I claymed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applyed my heart to fulfill thy statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy lawe do I loue.

2 Thou art my defence and shield: & my trust is in thy word.

3 Away from me ye wicked: I wil keepe the commandements of my God.

4 O stablish me according vnto thy word, that I may liue: and let me not bee disappointed of my hope.

5 Holde thou me vp, and I shall be safe: yea, my delight shalbe euer in thy statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceite.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am afrayde of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull & right: O giue me not ouer vnto mine oppressours.

2 Make thou thy seruant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the worde of thy righteousnes.

4 O deale with thy seruant according vnto thy louing mercy: and teach me thy statutes.

5 I am thy seruant, O grant me vnderstanding: that I may know thy testimonies.

6 It is time for thee Lord to lay to thine hãd: for they haue destroyed thy law.

7 For I loue thy commandements: aboue golde and precious stone.

8 Therefore hold I straight al thy commandements: and all false wayes I vtterly abhorre.

Mirabilia.

THy testimonies are wonderfull: therefore doeth my soule keepe them.

2 When thy worde goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, & drew in my breath: for my delight was in thy commandements.

4 O looke thou vpon me, and be merciful vnto me: as thou vsest to doe vnto those that loue thy name.

5 Dyder my steppes in thy word: and so shall no wickednes haue dominion ouer me.

6 O deliuer me from the wrongful dealings of men: and so shall I keepe thy commaundements.

7 Shewe the light of thy countenance vpon thy seruant: and teachme thy statutes.

8 Mine eyes gush out with water: because men keepe not thy lawe.

Iustus es Domine.

RIghteous art thou, O Lorde: and true is thy iudgement.

2 The testimonies that thou hast commaunded: are exceeding righteous and true.

3 My zeale hath euen consumed me: because mine enemies haue forgotten thy words.

4 Thy word is tried to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet do I not forget thy commandements.

6 Thy righteousnes is an euerlasting righteousnes: and thy law is the trueth.

7 Trouble and heauines haue taken hold vpon me: yet is my delight in thy commandements.

8 The righteousnesse of thy testimonies is euerlasting: O graunt me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

I Call with my whole heart: heare mee, O Lord, I will keepe thy statutes. *Euening prayer*

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy testimonies.

3 Early in the morning do I crie vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy wordes.

5 Heare my voyce (O Lord) according vnto thy louing kindnesse: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are farre from thy lawe.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer mee: for I do not forget thy lawe.

2 Auenge thou my cause, and deliuer mee: quicken me according vnto thy word.

3 Health is farre from the vngodly: for they regarde not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me: yet do I not ſwarue from thy teſtimonies.

6 It grieueth me when I ſee the tranſgreſſours: becauſe they keepe not thy lawe.

7 Conſider, O Lord, howe I loue thy commandements: O quicken mee according to thy louing kindnes.

8 Thy word is true from euerlaſting: all the iudgementes of thy righteouſneſſe endure for euermore.

Principes perſecuti ſunt.

PRinces haue perſecuted me without a cauſe: but my heart ſtandeth in awe of thy woordes.

2 I am as glad of thy word: as one that findeth great ſpoyles.

3 As for lyes I hate and abhorre them: but thy lawe doe I loue.

4 Seuen times a day doe I praiſe thee: becauſe of thy righteous iudgements.

5 Great is the peace that they haue which loue thy lawe: and they are not offended at it.

6 Lord, I haue looked for thy ſauing health: and done after thy commandements.

7 My ſoule hath kept thy teſtimonies: and loued them exceedingly.

8 I haue kept thy commandements and teſtimonies: for all my wayes are before thee.

Appro-

Appropinquet deprecatio.

LEt my complaint come before thee, O Lorde: giue mee vnderstanding according to thy worde.

2 Let my supplication come before thee: deliuer me according to thy worde.

3 My lippes shall speake of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy worde: for all thy commandements are righteous.

5 Let thine hande helpe me: for I haue chosen thy commandements.

6 I haue longed for thy sauing health, O Lorde: and in thy lawe is my delight.

7 Oh let my soule liue, & it shall praise thee: and thy iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: oh seeke thy seruant, for I doe not forget thy commandements.

Ad dominum. Psal. 120.

WHen I was in trouble, I called vpon the Lorde: and he heard me. M pr

2 Deliuer my soule, O Lorde, from lying lippes: and from a deceitfull tongue.

3 What reward shall be giuen, or done vnto thee thou false tongue: euen mightie and sharpe arrowes, with whote burning coales.

4 Woe is me, that I am constrained to dwel with Mesech: and to haue mine habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof: they make them ready to battayle.

Leuaui oculos Psal. 121.

I will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lorde: which hath made heauen and earth.

3 He will not suffer thy foote to be moued: & he that keepeth thee will not sleepe.

4 Behold, he that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord him selfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the sunne shall not burne thee by day: nor the moone by night.

7 The Lord shal preserue thee from all euil: yea, it is euen he that shal keepe thy soule.

8 The Lord shall preserue thy going out and thy comming in: from this time forth for euermore.

Lætatus sum. Psal. 122.

I Was glad when they saide vnto me: we will go into the house of the Lord.

2 Our feete shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a citie: that is at vnitie in it selfe.

4 For thither the tribes goe vp, euen ỹ tribes of the Lord: to testifie vnto Israel, to giue thãks vnto the name of the Lord.

5 For there is the seate of iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wishe thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to do thee good.

Ad te leuaui. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hande of her mistresse: euen so our eyes wayte vpon the Lord our God, vntill he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vttetly despised.

4 Our soule is filled with the scornefull reproofe of the wealthie: and with the despitefulnesse of the proude.

Nisi quia Dominus. Psal. 124.

IF the Lorde him selfe had not bene on our side (nowe may Israel saye:) if the Lorde him selfe had not bene on our side when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proude: had gone euen ouer our soule.

5 But praysed be the Lorde: which hath not giuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the Fowler: the snare is broken, and we are deliuered.

7 Our help standeth in the name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be euen as the mount Sion, which may not be remoued: but standeth fast for euer.

2 The hilles stande about Hierusalem: euen so

so standeth the Lorde rounde about his people, from this time forth for euermore.

3 For the rod of the vngodly cõmeth not into the lot of the righteous: least the righteous put their hand vnto wickednesse.

4 Do wel, O Lord: vnto those that be good and true of heart.

5 As for such as turne backe vnto their owne wickednes: the Lord shall leade them forth with the euill doers, but peace shalbe vpon Israel.

In conuertendo. Psal. 126.

WHen the Lorde turned againe the captiuitie of Sion: then were wee like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then saide they among the Heathen: the Lord hath done great things for them.

4 Yea, the Lorde hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lorde: as the riuers in the South.

6 They that sowe in teares: shal reape in ioy.

7 He that nowe goeth on his way weeping, and beareth foorth good seede: shall doubtlesse come againe with ioye, and bring his sheaues with him.

Nisi

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the citie: the watchman waketh but in vaine.

3 It is but lost labour that yee haste to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so hee giueth his beloued sleepe.

4 Loe, children and the fruite of the wombe: are an heritage and gift that commeth of the Lorde.

5 Like as the arrowes in the hand of the Giaunt: euen so are the young children.

6 Happie is the man that hath his quiuer ful of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lorde: and walke in his wayes.

2 For thou shalt eat the labours of thine hāds: O well is thee and happy shalt thou be.

3 Thy wife shalbe as the fruitful vine: vpon the walles of thine house.

4 Thy children like the Oliue braunches: round about thy table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shal so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal.129.

MAnie a time haue they fought agaynst me from my youth vp: (may Israel nowe say.)

2 Yea many a time haue they vexed me from my youth vp: but they haue not preuayled agaynst me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them bee euen as the grasse growing vpon the house tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither hee that bindeth vp the sheaues, his bosome.

8 So that they which go by, say not so much as the Lord prosper you: wee wishe you good lucke in the name of the Lord.

De profundis. Psal.130.

OUt of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 Oh let thine eares consider wel: the voyce of my complaint.

3 If thou Lorde wilt bee extreme to marke what is done amisse: oh Lorde, who may abide it?

4 For there is mercy with thee: therfore shalt thou be feared.

5 I looke for the Lord, my soule doth wayte for him: in his worde is my trust.

6 My soule fleeth vnto the Lord: before the morning watche, I say, before the morning watch.

7 O Israel trust in the Lorde, for with the Lorde there is mercy: & with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine, non est. Psal.131.

LOrde, I am not high minded: I haue no proude lookes.

2 I do not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it low, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

LOrde remember Dauid: and all his trou- *More prais*
ble.

2 Howe he sware vnto the Lorde: and vowed a vowe vnto the almightie God of Jacob.

3 I will not come within the tabernacle of my house: nor clime vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye liddes to slumber: neither the temples of my head to take any rest.

5 Until I finde out a place for the temple of the Lord: an habitation for the mightie God of Jacob.

6 Loe, we heard of the same at Ephrata: and found it in the wood.

7 We will goe into his tabernacle: and fall low on our knees before his footestoole.

8 Arise, O Lord, into thy resting place: thou and the arke of thy strength.

9 Let the Priests be clothed with righteousnes: and let thy saints sing with ioyfulnes.

10 For thy seruant Dauids sake: turne not away the presence of thine anoynted.

11 The Lord hath made a faithful othe vnto Dauid: and he shall not shrinke from it.

12 Of the fruite of thy bodie: shal I set vpon thy seate.

13 If thy children will keepe my couenant and my testimonies that I shall learne them: their children also shall sitte vpon thy seate for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shalbe my rest for euer: here wil I dwell, for I haue a delight therein.

16 I wil blesse her vitailes with increase: and will satisfie her poore with bread.

17 I wil decke her priests with health: and her saints shall reioyce and sing.

18 There shal I make the horne of Dauid to florish: I haue ordeyned a lanterne for mine anoynted.

19 As for his enemies, I shal cloth them with shame: but vpon himselfe shall his crowne florishe.

Ecce quam bonum. Psal. 133.

BEhold how good and ioyful a thing it is: brethren to dwel together in vnitie.

2 It is like the precious oyntment vpon the head, that ran downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dewe of Hermon: which fell

vpon the hill of Sion.

4 For there the Lorde promised his blessing: and life for euermore.

Ecce nunc. Psal.134.

BEholde (nowe) prayse the Lorde: all ye seruants of the Lord.

2 Ye that by night stande in the house of the Lorde: euen in the courtes of the house of our God.

3 Lift vp your handes in the sanctuarie: and praise the Lord.

4 The Lorde that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal.135.

OPrayse the Lorde, laude ye the name of the Lorde: prayse it, O yee seruants of the Lord.

2 Ye that stande in the house of the Lord: in the courtes of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises vnto his name, for it is louely.

4 For why? the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.

5 For I knowe that the Lorde is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did hee in heauen and in earth: and in the sea, and in all deepe places.

7 He bringeth foorth the cloudes from the ends of the worlde: and sendeth foorth lightenings with the raine, bringing the winds out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the middes of thee, O thou lande of Egypt: vpon Pharao and all his seruants.

10 He smote diuers nations: and slue mightie kings.

11 Sehon king of the Amorites, & Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy name, O Lord, endureth for euer: so doth thy memoriall, O Lorde, from one generation to another.

14 For the Lord wil auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make thē, are like vnto them:

and

and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praysed be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

O Giue thankes vnto the Lorde, for hee is gracious: and his mercie endureth for euer. *Euening prayer.*

2 O giue thankes vnto the God of all gods: for his mercie endureth for euer.

3 O thanke the Lorde of all Lordes: for his mercie endureth for euer.

4 Which onely doth great wonders: for his mercie endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercie endureth for euer.

6 Which layde out the earth aboue the waters: for his mercie endureth for euer.

7 Which hath made great lights: for his mercie endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercie endureth for euer.

10 Which smote Egypt with their first

borne: for his mercie endureth for euer.

11 And brought out Israel from among thē: for his mercy endureth for euer.

12 With a mightie hande and stretched out arme: for his mercie endureth for euer.

13 Which diuided the red sea in two parts: for his mercie endureth for euer.

14 And made Israel to go through the middest of it: for his mercie endureth for euer.

15 But as for Pharao and his host, he ouerthrewe them in the red sea: for his mercie endureth for euer.

16 Which ledde his people through the wildernesse: for his mercie endureth for euer.

17 Which smote great kings: for his mercy endureth for euer.

18 Yea, and slue mightie kings: for his mercie endureth for euer.

19 Sehon king of ỹ Amorites: for his mercy endureth for euer.

20 And Og the king of Basan: for his mercie endureth for euer.

21 And gaue away their lande for an heritage: for his mercie endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.

23 Which remembred vs when we were in trouble: for his mercie endureth for euer.

24 And

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth foode to all flesh: for his mercy endureth for euer.

26 O giue thankes vnto the God of heauen: for his mercy endureth for euer.

27 O giue thankes vnto the Lord of Lords: for his mercy endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon wee sate downe and wept: when wee remembred (thee) O Sion.

2 As for our harpes, wee hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melodie in our heauines: sing vs one of the songs of Sion.

4 How shall we sing the Lordes song: in a strange lande?

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hierusalem in my myrth.

7 Remember the childrē of Edom, O Lord, in the day of Hierusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with mise-

rie: yea, happie shal he be that rewardeth thee as thou hast serued vs.

9 Blessed shall he be that taketh thy childrē: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thankes vnto thee, O Lorde, with my whole heart: euen before the gods will I sing praise vnto thee.

2 I will worship toward thy holy temple, & praise thy name, because of thy louing kindnesse and trueth: for thou hast magnified thy name, & thy worde aboue all things.

3 When I called vpon thee, thou heardest me: and endouedst my soule with much strength.

4 All the kings of the earth shall praise thee, O Lorde: for they haue heard the wordes of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glorie of the Lord.

6 For though the Lord be high, yet hath hee respect vnto the lowly: as for the proude, he beholdeth them a farre off.

7 Though I walke in the middes of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hande vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lorde shall make good his louing kindnesse towarde me: yea, thy mercie, O Lord,

endureth

endureth for euer, despise not then the worke of thine owne handes.

Domine, probasti. Psal. 139.

O Lorde, thou hast searched mee out, and knowen mee: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before. *Mor pray*

2 Thou art about my path, and about my bedde: and spiest out all my wayes.

3 For lo, there is not a worde in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde & before: and laide thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I can not attaine vnto it.

6 Whither shall I goe then from thy spirit: or whither shall I go then from thy presence?

7 If I clime vp into heauen, thou art there: if I go downe to hell, thou art there also.

8 If I take the winges of the morning: and remaine in the vtermost parts of the Sea.

9 Euen there also shall thy hande leade mee: and thy right hand shall holde me.

10 If I say, Peraduenture the darknes shall couer me: then shall my night be turned to day.

11 Yea, the darkenesse is no darkenesse with thee, but the night is as cleare as the day: the darkenesse and light (to thee) are both alike.

12 For my reynes are thine: thou hast couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy woyks, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsailes vnto me, O God: O how great is the summe of them?

18 If I tell them, they are moe in number then the sande: when I wake vp, I am yesent with thee.

19 Wilt not thou slaye the wicked, O God: depart from me ye bloodthirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy name in vaine.

21 Do not I hate them, O Loyde, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right soye: euen as though they were mine enemies.

23 Trie

23 Trie me, O God, & seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednes in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer me O Lord from the euill man: and preserue me from the wicked man,

2 Which imagine mischiefe in their heartes: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lippes.

4 Keepe me O Lord from the handes of the vngodly: preserue mee from the wicked men which are purposed to ouerthrowe my goings.

5 The proude haue layde a snare for me, and spred a nette abroade with cordes: yea, and set trappes in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battaile.

8 Let not the vngodly haue his desire O Lord: let not his mischieuous imagination prosper, lest they be too proude.

9 Let the mischiefe of their owne lippes fall vpon the head of them: that compasse me about.

10 Let hot burning coles fall vpon them: let them be cast into the fire, and into the pitte, that

they

they neuer rise vp againe.

11 A man full of words, shal not prosper vpon the earth: euill shall hunt the wicked person to ouerthrowe him.

12 Sure I am that the Lord wil auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shal giue thanks vnto thy name: and the iust shal continue in thy sight.

Domine clamaui. Psal. 141.

LOrde, I call vpon thee, haste thee vnto mee: and consider my voyce, when I crie vnto thee.

2 Let my prayer be set foorth in thy sight as the incense: and let the lifting vp of my handes be an euening sacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lippes.

4 O let not mine heart bee enclined to any euill thing: let mee not be occupied in vngodly workes, with the men that worke wickednesse, least I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will praye yet against their wickednesse.

7 Let their iudges be ouerthrowne in stonie places: that they may heare my wordes, for they

are

are sweete.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lorde God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue laide for me: and from the trappes of the wicked doers.

11 Let the vngodly fall into their own nets together: and let me euer escape them.

Voce meâ ad Dominum. Psal. 142.

I Cryed vnto the Lorde with my voyce: yea, euen vnto the Lord did I make my supplication. *Eueni praye*

2 I powred out my complaintes before him: and shewed him of my trouble.

3 When my spirite was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily laide a snare for me.

4 I looked also vpon my right hand: & sawe there was no man that would know me.

5 I had no place to flee vnto; and no man cared for my soule.

6 I cryed vnto thee, O Lord, and saide: thou art my hope, and my portion in the lande of the liuing.

7 Consider my complaint: for I am brought very

very lowe.

8 O deliuer me from my persecutours: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy name: which thing if thou wilt graunt mee, then shall the righteous resort vnto my companie.

Domine exaudi. Psal. 143.

HEare my prayer, O Lorde, and consider my desire: hearken vnto mee for thy trueth and righteousnes sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing bee iustified.

3 For the enemy hath persecuted my soule, he hath smitten my life downe to the ground: he hath layde me in the darkenesse, as the men that haue bene long dead.

4 Therefore is my spirite vexed within mee: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy handes.

6 I stretch foorth my handes vnto thee: my soule gaspeth vnto thee as a thirstie lande.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face frō me, lest I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnes betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me forth into the land of righteousnes.

11 Quicken me, O Lord, for thy names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnes slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

BLessed bee the Lorde my strength: which teacheth my handes to warre, and my fingers to fight. *Mor: praye*

2 My hope and my fortresse, my castle & deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

3 Lorde, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of naught: his time passeth away like a shadowe.

5 Bow thy heauens, O Lord, & come downe

touche

touche the mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoote out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer me, & take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednes.

9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victorie vnto kings: and hast deliuered Dauid thy seruant from the peril of the sworde.

11 Saue me and deliuer me from the hand of strange children: whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

12 That our sonnes may growe vp as the yong plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may bee full and plenteous with all maner of store: that our sheepe may bring forth thousands, and ten thousands in our streetes.

14 That our Oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complaining in our streetes.

15 Happy

15 Happy are the people that bee in such a case: yea blessed are the people which haue the Lord for their God.

Exaltabo te deus. Psal. 145.

I Will magnifie thee, O God, my king: and I will praise thy name for euer and euer.

2 Euery day wil I giue thankes vnto thee: and praise thy name for euer and euer.

3 Great is the Lorde, and marueilous worthie to be prayed: there is no ende of his greatnesse.

4 One generation shall praise thy works vnto another: and declare thy power.

5 As for me, I wil be talking of thy worship: thy glory, thy praise and wonderous works.

6 So that men shall speake of the might of thy marueilous acts: and I will also tell of thy greatnes.

7 The memoriall of thine aboundant kindnes shalbe shewed: and men shall sing of thy righteousnes.

8 The Lord is gracious and mercifull: long suffering, and of great goodnes.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lord: and thy saints giue thankes vnto thee.

11 They shewe the glory of thy kingdome:

and

and talke of thy power.

12 That thy power, thy glorie, & mightines of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lord: and thou giuest them their meate in due season.

16 Thou openest thine hande: and fillest all things liuing with plenteousnes.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their crie, and will helpe them.

20 The Lorde preserueth all them that loue him: but scattereth abroade all the vngodly.

21 My mouth shall speake the prayse of the Lord: and let all flesh giue thankes vnto his holy name for euer and euer.

Lauda anima mea. Psal. 146.

PRayse the Lorde, O my soule, while I liue will I prayse the Lord: yea, as long as I haue

any

any being, I will sing prayses vnto my God.

2 O put not your trust in princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne againe to his earth: and then al his thoughts perish.

4 Blessed is hee that hath the God of Jacob for his helpe: and whose hope is in the Lorde his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shalbe king for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

O praise the Lord, for it is a good thing to sing prayses vnto our God: yea, a ioyful and pleasant thing it is to be thankeful. *Euen prayer.*

2 The Lord doth build vp Hie-

and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sicknes.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisedome is infinite.

6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 Sing vnto the Lord with thankesgiuing: sing prayses vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth rayne for the earth: and maketh the grasse to growe vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattel: and feedeth the yong rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neyther delighteth he in any mans legges.

11 But the Lordes delyght is in them that feare him: and put their trust in his mercy.

12 Prayse the Lord, O Hierusalem: prayse thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the floure of wheate.

15 He

15 He sendeth forth his commandement vpon earth: and his word runneth very swiftly.

16 He giueth snowe like wooll: and scattereth the hore frost like ashes.

17 He casteth forth his yce like morsels: who is able to abide his frost?

18 Hee sendeth out his worde, and melteth them: he bloweth with his winde, and the waters flowe.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum. Psal. 148.

O Praise the Lorde of heauen: prayse him in the height.

2 Prayse him all ye angels of his: prayse him all his hoste.

3 Prayse him Sunne and Moone: praise him all ye starres and light.

4 Praise him all ye heauens: and yee waters that be aboue the heauens.

5 Let them prayse the name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for euer and euer: he hath giuen them a lawe which shall not be broken.

7 Prayse the Lord vpon earth: ye Dragons and all deepes.

8 Fire and haile, snowe and vapours: winde and stormie, fulfilling his word.

9 Mountaines and all hilles: fruitefull trees, and all Cedars.

10 Beasts and all cattell: worms, and feathered foules.

11 Kings of the earth, and all people: princes, and all iudges of the world.

12 Yong men and maydens, olde men and children, prayse the name of the Lorde: for his name onely is excellent, and his prayse aboue heauen and earth.

13 He shall exalt the horne of his people, all his saintes shall prayse him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lorde a newe song: let the congregation of saintes praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their king.

3 Let them praise his name in the daunce: let them sing prayses vnto him with Tabret and harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let

5 Let the saintes be ioyfull with glorie: let them reioyce in their beddes.

6 Let the praises of God be in their mouth: and a two edged swoorde in their handes.

7 To be auenged of the heathen: and to rebuke the people.

8 To bynde their kings in chaines: and their nobles with linkes of yron.

9 That they may be auenged of them, as it is written: such honour haue all his saintes.

Laudate Dominum. Psal. 150.

O Prayse God in his holinesse: prayse him in the firmament of his power.

2 Prayse him in his noble actes: prayse him according to his excellent greatnesse.

3 Prayse him in the sound of the Trumpet: prayse him vpon the Lute and Harpe.

4 Prayse him in the Cymballes and daunces: prayse him vpon the strings and pipe.

5 Prayse him vpon the wel tuned Cymbales: prayse him vpon the loud Cymbales.

6 Let euery thing that hath breath: praise the Lord.

FINIS.



Most mightie God, mercifull and louing father, I wretched sinner come vnto thee in the name of thy dearely beloued sonne Iesus Christ my onely sauiour & Redeemer: & most humbly beseech thee for his sake to be merciful vnto me, and to cast al my sinnes out of thy sight and remembrance, through the merites of his bloody death and passion.

Poure vpon me (O Lorde) thy holy spirit of wisedome and grace: Gouerne and leade me by thy holy worde, that it may bee a lanterne vnto my feete, and a light vnto my steps. Shewe thy mercy vpon mee, and so lighten the naturall blyndnesse and darkenesse of my heart through thy grace, that I may daily be renewed by the same spirit and grace: By the which (O Lorde) purge the grossenesse of my hearing and vnderstanding, that I may profitablie reade, heare, and vnderstand thy word and heauenly will, beleeue and practise the same in my life and conuersation, and euermore holde fast that blessed hope of euerlasting life.

Mortifye and kill all vice in me, that my life

may expresse my faith in thee: mercifully heare the humble sute of thy seruant, and graunt mee thy peace al my dayes: Graciously pardon mine infirmities, and defend me in al dangers of bodie, goods and name: But most chiefly e my soule against all assaultes, temptations, accusations, subtill baytes and sleyghts of that olde enemie of mankinde, Sathan that roaring lyon, euer seeking whome he may deuoure.

And heere (O Lorde) I prostrate, with most humble minde craue of thy diuine Maiestie, to bee mercifull vnto the vniuersall Church of thy Sonne Christ: And especially according to my bounden duety, I beseech thee for his sake to blesse, saue, and defende the principall member thereof, thy seruant our most deare and soueraigne Lady Queene Elizabeth, encrease in her royal heart trewe faith, godly zeale, and loue of the same: and graunt her victory ouer all her enemies, a long, prosperous, and honourable life vpon earth, a blessed ende, and life euerlasting.

Moreouer, O Lorde, graunt vnto her Maiesties most honourable Counsellours, and euery other member of this thy Churche of Englande, that they and wee in our seuerall callings, may truely, and godly serue thee: Plant in our heartes true feare and honour of

thy

thy name, obedience to our Prince, and loue to our neighbours: encrease in vs trewe faith and religion: Replenish our mindes with all goodnesse, and of thy great mercie keepe vs in ỹ same til the ende of our liues: Giue vnto vs a godly zeale in prayer, trewe humilitie in prosperitie, perfect patience in aduersitie, and continuall ioy in the holy Ghost.

And lastly I commend vnto thy fatherly protection, all that thou hast giuen me, as wife, children, and seruants: Ayde mee O Lorde, that I may gouerne, nourish, and bring them vp in thy feare and seruice. And forasmuch as in this world I must alwaies be at warre & strife, not with one sort of enemies, but with an infinite number, not onely with flesh and blood, but with the Deuil which is the Prince of darkenesse, & with wicked men executors of his most damnable will: Graunt mee therefore thy Grace, that being armed with thy defence, I may stande in this battell with an inuincible cõstancie against al corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combate, which during this life I must susteine, in the ende I may attaine to thy heauenly rest, which is prepared for mee & all thine elect, through Christ our Lorde and onely Sauiour.

Amen.

Certayne godly prayers for sundry dayes.

¶Munday.

ALmighty God, the Father of mercy, and God of all comfort, which onely forgiuest sinne: forgiue vnto vs our sinnes, good Lorde, forgiue vnto vs our sinnes, that by the multitude of thy mercies, they may be couered, and not imputed vnto vs, and by the operation of the holy Ghost, wee may haue power and strength hereafter to resist sinne, by our sauiour and Lord Iesus Christ. Amen.

Tuesday.

O Lorde God, which despisest not a contrite heart, and forgettest the sinnes and wickednesse of a sinner, in what houre soeuer he doeth mourne and lament his olde maner of liuing: graunt vnto vs (O Lord) true contrition of heart, that we may vehemently despise our sinful life past; and wholy be conuerted

uerted vnto thee, by our sauiour and Lorde Jesus Christ. Amen.

Wednesday.

O Mercifull father, by whose power and strength wee may ouercome our enemies both bodyly and ghostly: graunt vnto vs, O Lorde, that according to our promise made in our baptisme, wee may ouercome the chiefe enemies of our soule, that is, the desires of the worlde, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after, leade our liues in holinesse and righteousnesse, that we may serue thee in spirite and trueth, and that by our sauiour and Lord Jesus Christ, Amen.

Thursday.

O Almightie and euerlasting God, which not onely giuest euery good and perfect gyft, but also encreasest those gifts that thou hast giuen: wee most humbly beseech thee (mercifull God) to encrease in vs the gyft of fayth, that we may truely beleeue in thee, and in thy promise made vnto vs: and that neyther by our negligence, nor infirmitie of the flesh, nor by grieuousnesse of temptation, neyther by the subtill crafts and

assaultes

assaultes of the deuill, we be driuen from fayth in the blood of our Sauiour and Lorde Iesus Christ, Amen.

Fryday.

GRaunt vnto vs, O mercifull God (wee most heartily beleech thee) knowledge & true vnderstanding of thy worde, that all ignorance expelled, we may knowe what thy will and pleasure is in all thinges, and howe to doe our dueties, and truely to walke in our vocation: and that also we may expresse in our liuing, those things that we doe knowe, that we be not onely knowers of thy worde good Lord, but also be workers of the same, by our Sauiour and Lord Iesu Christ, Amen.

Saturday.

OAlmightie God, which hast prepared euerlasting lyfe to all those that bee thy faythfull seruantes: graunt vnto vs Lorde, sure hope of the life euerlasting, that we being in this miserable worlde, may haue some taste and feeling of it in our heartes, and that not by our deserving, but by the merites and deserving of our Sauiour and Lorde Iesus Christ, Amen.

O Mercifull God, our onely ayde, succour, and strength at all times: graunt vnto vs, O Lord, that in the time of prosperitie we be not proude, and so forget thee, but that with our whole heart and strength we may cleaue vnto thee, and in the time of aduersitie that we fall not into infidelitie and desperation, but that alwayes with a constant faith, we may call for helpe vnto thee: graunt this, O Lord, for our aduocates sake, and Sauiour Iesus Christ, Amen.

Sunday.

O Almightie and mercifull Lorde, which giuest vnto thy elect people the holie Ghost, as a sure pledge of thy heauenly kingdome: Graunt vnto vs, O Lorde, thy holy spirite, that he may beare witnesse with our spirit, that we be thy children, and heyres of thy kingdome, and that by the operation of this spirite, we may kill all carnall lustes, vnlawfull pleasures, concupiscences, euill affections, contrary vnto thy will, by our Sauiour and Lorde Iesu Christ, Amen.

A prayer for trust in God.

THe beginning of the fall of man, was trust in him selfe. The beginning of the restoring of man, was distrust in himselfe,

and

and truſt in God. O moſt gratious & moſt wiſe guide, our Sauiour Chriſt, which doeſt leade them the right way to immortall bleſſednesse, which truely and vnfaynedly truſting in thee, commit them ſelues to thee. Graunt vs, that like as we be blinde and feeble in deede, ſo wee may take and repute our ſelues, that we preſume not of our ſelues to ſee to our ſelues, but ſo farre to ſee, that alway we may haue thee before our eyes, to followe thee, being our guyde, to be ready at thy call moſt obediently, and to committe our ſelues wholly vnto thee, that thou which onely knowest the way, mayſt leade vs the ſame way vnto our heauenly deſires: to thee with the Father and the holy Ghoſt, bee glorie for euer, Amen.

FINIS.

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